

WASU

234 D144G

LIBRARY

Concordia Teachers College

RIVER FOREST, ILL.

F5010

CONCORDIA UNIVERSITY



3 4211 00110 0554

God's Great Gift

BY THE SAME AUTHOR

Jesus. Third ed. 481 pp. Ill. \$4.00.

United Lutheran—Most beautiful book of its kind we have ever seen.

Paul. 354 pp. Ill. Col. plates. \$4.50.

Moody Monthly—Choicest tribute to the great apostle we have ever seen.

Peter. 222 pp. 66 ill. 10 col. plates. \$3.50.

Luth. Witness—Just as beautiful as *Paul*, and written in the style for which Pastor Dallmann's writings are known from one end of this country to the other — and even in other countries.

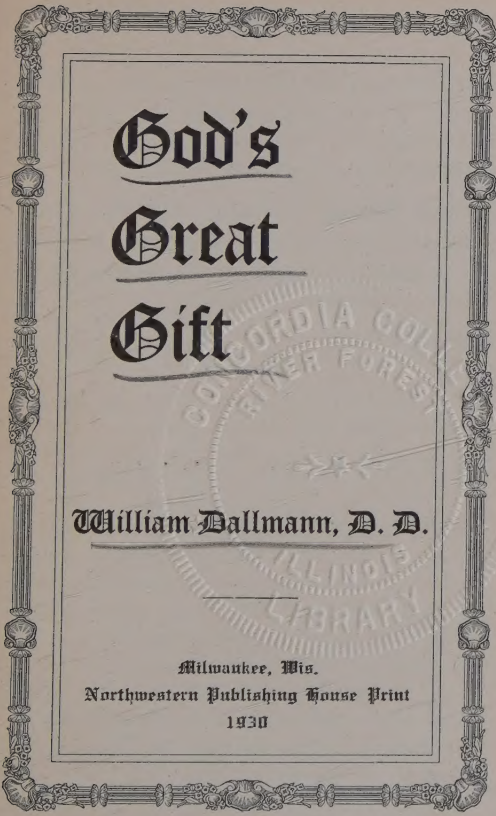
The Holy Ghost. Cloth, 59 pp. 50c.

Luth. Kz., Ohio—Clear, correct, comprehensive yet brief . . . to be greeted with thanks.

Concordia Theol. Monthly—In its field without an equal.

Luth. Young Folks, U. L. C.—Difficult to find anything superior.

The Midnight Lion, Gustav Adolf, the Greatest Lutheran Layman. 128 pp. 75c.



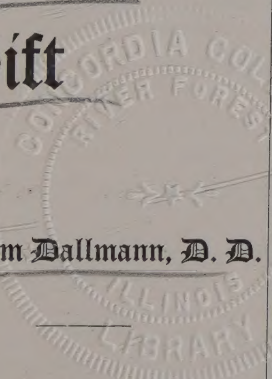
God's Great Gift

William Dallmann, D. D.

Milwaukee, Wis.

Northwestern Publishing House Print

1930



BY THE SAME AUTHOR

The Titles of the Christians. 352 pp. \$1.75.

Luth. Herald, Iowa—Happy thought . . . never tedious . . . snappy style . . . soundly evangelical.

Hollow Jesus. Second ed. 300 pp. \$1.50.

Theol. Quart., Wis.—Typically American . . . sound to the core . . . refreshing directness . . . original everywhere.

The Christian. Third edition. 213 pages, cloth, \$1.25.

One hundred and thirty points of likeness between Christ and the Christian.

The Lord's Prayer. Second Edition. 259 Pages. \$1.50.

P. L., in *Luth. Kirchenblatt*—Every word in this prayer that is at all noteworthy is illuminated from all sides. The various discussions are short and terse, but they unfold a deep treasure of thought. The language is noble and powerful; in a masterly manner the author always knows how to find the most fitting words, and nowhere is there found a superfluous word. Every sentence goes into the subject as an arrow into the bull's eye.

Foreword

“God loved,” “God gave,” “God sent,” “Christ loved,” “Christ gave,” “Christ sent,” and so on. Such texts on God’s Gift have been gathered and prepared for instructive and devotional reading mainly for Christmas and Lent.

There is no such book on the market — should there be? It is hoped many will think so and use the service of love here offered them with God’s blessing by

The Author.

Contents

	Page
1. The Wonderful Gift. John 3, 14-17	1
2. The Prepared Salvation. Luke 2, 29-35	8
3. The Charity of God. Rom. 6, 23...	14
4. The Sent Son. Rom. 8, 1-17.....	20
5. The Comprehensive Gift. Rom. 8, 32	27
6. A Christmas Greeting. 2 Cor. 5, 19	33
7. The Unspeakable Gift. 2 Cor. 9....	45
8. The Given Promise. Gal. 3, 22-29..	52
9. The Redeemer Sent. Gal. 4, 4-7....	60
10. Salvation, the Gift of God. Eph. 2, 1-10	66
11. The Grace of God. Tit. 2, 1-14.....	72
12. The Philanthropist. Tit. 3, 3-8.....	77
13. Two Gifts. John 5.....	82
14. A Sermon of the Son. John 8, 12-58	90
15. Two Missions. John 16, 1-15.....	98
16. The Saving Name. Acts 3, 23-25; 4, 10-12; 10, 36. 43-48.....	108
17. The Destroyer of the Devil. Heb. 1-5	119
18. The Savior's Gift. Matt. 20, 28; 1 Tim. 2, 4-7.....	129

	Page
19. The Savior of Sinners. Luke 19, 10..	135
20. The Gift of Christ. Luke 22, 14-23..	144
21. The Prayer of our Priest. John 17..	151
22. Christ's Double Grace. 2 Cor. 8-9, 1	159
23. Another Christmas Greeting. Gal. 1, 3-5; 2, 20.....	169
24. Christ's Gift of Love. Eph. 5, 2. 25-27	177
25. The Shepherd's Gift. John 10, 10-18	185
26. The Image of God. Col. 1, 15.....	194
27. The Fulness of the Godhead. Col. 2	200
28. The Gospel of the Glory of the Blessed or Happy God. 1 Tim. 1, 11-19	212
29. One Mind in Two Persons. Phil. 2, 5-11	219
30. The Mystery of Godliness. 1 Tim. 3, 16	226
31. The Two Partakers. Heb. 2, 14; 3, 14; 2 Pet. 1, 4.....	236
32. Our High Priest. Heb. 9.....	242

The Wonderful Gift

John 3: 14-17

I.

The Wonderful Giver

is God, maker of heaven and earth, who upholds all things by the word of His power. That God is not an Iron Law, a Blind Force, a Cruel Fate, but a person, God the Father almighty, a father with a father's heart. And that heart is

II.

The Wonderful Source

of the Gift. God is love, and God loved, and loved heartily. His Gift comes from God's heart and goes to man's heart. The matter is not a cold and dry philosophy for the head, but a living and warm religion of the heart, the very center of the human being.

“Oh! ’twas love, ’twas wondrous love,
The love of God to me;
It brought my Savior from above
To die on Calvary.”

III.

The Wonderful Extent

of God’s love is the world. God loved not a favored few, but the world, the whole world, the world of lost sinners, even the chief of sinners. God’s love reaches from the east to the west, and from heaven to hell. That takes in you, yes, even you — and Nicodemus. This gospel belongs to the world, and we must tell it to the world.

From that wonderful source comes

IV.

The Wonderful Gift

God so loved the world that He gave,
gave His only begotten Son.

How? God sent forth His Son, made
of a woman, born of the Virgin Mary.

Impossible! Yes, "with men this is impossible, but with God all things are possible," God's love laughs at all impossibilities. That is a great mystery! Just what the Bible says — "Great is the mystery of godliness, God was manifested in the flesh." That is wonderful! Yes, and that is His very name — "His name shall be called 'Wonderful.'"

For this wonderful person God has

V.

The Wonderful Purpose

that the world through Him might be saved. Christ did not come for education; Christ did not come for reformation: Christ came for salvation.

Salvation from what? For their sins men are damned, and Christ came to save them from this damnation. Christianity is not salvation from ignorance, Christianity is not salvation from poverty; Christianity is salvation from damnation.

Christ is the world's greatest Teacher, and Christ is the world's greatest Reformer, and Christ is the world's only Savior.

This wonderful purpose was gained through

VI.

The Wonderful Work

of Christ. I must work the works of Him that sent me. I do always those things which please the Father. I have finished the work which Thou gavest me to do. Christ challenged the world, "Which of you convicteth me of sin?" And the world has not been able to pick a single flaw in the character of the crystal Christ.

Salvation, however, is not worked by the sublime teaching of Christ, nor by the holy example of Christ, but by the innocent suffering and death of Christ.

As Moses lifted up the serpent in the wilderness — Num. 21 : 4 — even so must

the Son of man be lifted up — on the cross, in our stead, as our substitute, to give His flesh for the life of the world, to shed His blood for the forgiveness of sins; for without shedding of blood there is no remission of sins.

God is love, and He loves the sinner; but He is holy love and He hates the sight of sin. And He puts away sin by the dreadful price of the sacrifice of Himself in Christ. Verily, in His hatred of sin He is literally in dead earnest. The cross shows the love of God and the holiness of God.

Christianity's core is Calvary's cross. Hence this one thing we do, we preach Christ crucified. In the cross of Christ I glory. When I survey the wondrous cross on which the Prince of Glory died, I know that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

He that preaches simply the teaching of Christ, and he that preaches only the

example of Christ, does not preach Christ. He preaches another gospel, which is not another. And he that preaches another gospel, and though it be an angel from heaven, let him be accursed. Gal. 1:8, 9. Christ died for our sins, that is the Gospel whereby we are saved. 1 Cor. 15:2, 3.

This wonderful work is brought to us through

VII.

The Wonderful Means

of salvation, which is the gospel — God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This Gospel produces faith. Faith cometh by hearing the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth. We are born of the incorruptible seed, the Word of God, which liveth and abideth forever. As the copper wire conducts the

electric power into my house, so the Gospel conducts the divine power into my heart. The Gospel is the divine giving hand, faith is the human receiving hand. The believer is the receiver. Be it unto thee according to thy faith. Increase our faith. I believe ; help Thou mine unbelief.

If you do not believe, you do not receive and perish. You reject salvation and accept damnation.

God would not have the sinner die,
His Son with saving grace is nigh,
His Spirit in the word doth teach
How man the blessed goal may reach.

Lord, open Thou my heart to hear,
And by thy Word to me draw near.
Thy Word doth move the inmost heart,
Thy Word doth perfect health impart,
Thy Word my soul with joy doth bless,
Thy Word brings peace and blessedness.

While I hearken to Thy Law
Fill my soul with humble awe,
Till Thy Gospel bring to me
Life and immortality.

The Prepared Salvation

Luke 2, 29-35

I.

Christ the Universal Savior

Old Simeon was waiting for the Consolation of Israel, and when the Lord's Christ was presented in the temple, the aged seer took the Christ into his withered arms.

What a striking picture! The passing of the Old Testament and the advent of the New Testament; prophecy become history.

"The heavens declare the glory of God, and the firmament showeth His handiwork," but in order to find the salvation of God, Simeon had to go into the temple. In Christendom we find the Bible, and in the Bible we find Christ, and we see the glory of God in the face of Jesus Christ. He that hath seen me, hath seen the Father.

Simeon thanked God — “Despot, now relievest Thou Thy slave in peace.” God is our Despot, our absolute owner, and we are His slaves, His absolute property, for He has bought us to be His own and serve Him.

“Thou relievest in peace,” as a sentinel is relieved of duty in the sentrybox to go to his cot for rest; as a laborer is let go at nightfall after the day’s toil to go to his cottage to rest his aching bones.

Why was Simeon ready to die now?

“For mine eyes have seen Thy salvation.”

Are you ready to die? Have you seen the Savior by faith and taken Him into your arms and heart? If so, you are ready; if not, not.

For whom is that Savior?

“Whom Thou hast prepared before the face of all people.”

God planned and prepared the salvation from eternity. God Himself promised it

as soon as sin had come into the world. Gen. 3:15. God sent His prophets from time to time to keep on promising the salvation. God sent His angel to announce it to Mary, to Joseph, to the shepherds, to the Wise Men, and to Simeon. God prepared for Christ a body of the Virgin Mary. Heb. 10:5, 10, 12, 14, 18. God prepared Him for a sacrifice on the cross for the sins of the world, "before the face of all people."

"A light to lighten the Gentiles," to take the veil from their eyes, so that they can see the Salvation prepared before the face of all people, and for them.

"And the glory of Thy people Israel." God's people Israel is the most remarkable people of all history, and it has brought forth the most remarkable men of the world — Abraham, Moses, David, Isaiah, the Baptist, Peter, Paul; but the outstanding glory of Israel is Jesus — a name which is above every name: that at

the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord. Phil. 2:9-11.

II.

Christ the Universal Tester

“Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed.”

The whole history of the Church fulfills this prophecy.

Christ is the acid test of the heart. Herod built the most magnificent temple at Jerusalem. Suddenly the Lord came to His temple, and Herod tried to murder Him; and to make sure, he slaughtered all the innocents of Bethlehem. Christ revealed the thoughts of the heart of Herod, not the building of the temple.

Today Christ reveals the thoughts of the hearts of people when they build churches and slaughter their own innocents by illegal operations.

The thoughts of the hearts of the people were revealed when they would crown Christ king, not for His miracles, but for the loaves and fishes.

The thoughts of the hearts of many were revealed when the people took up stones to stone Christ, and at last crossed Him.

The thoughts of the hearts were revealed when many of His disciples murmured at the "hard saying" and went back and walked no more with Him. When Christ asked the Twelve, "Will ye also go away?" Peter answered for all, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the Living God." Here we see how Christ was set for the

“fall” on one hand, and on the other for the “rising.”

When Paul preached Christ, the Jews rejected Him, the Gentiles accepted Him.

Carlyle says the Reformation of Luther came like a judgment day on the nations of Europe. Some accepted the Bible and prospered, others rejected the Bible and decayed.

On life's highway all come face to face with Christ, the stone set in the road. Some speak against Him, stumble, fall, go down the broad way to death and destruction. Others rise by Him, struggle through the strait gate, and clamber up the narrow and rugged road to life everlasting. He that believeth and is baptized shall be saved, he that believeth not shall be damned.

The Charity of God

Romans 6:23

Here we have the whole Bible, the Law and the Gospel. The two clean cut statements run parallel; they will never meet and mingle. There are three sharp contrasts — wages and gift; sin and God; death and eternal life.

Hell is earned; do not jump at the conclusion that heaven is also earned. Heaven is the gift of God; do not conclude that hell is also the gift of God. We know why men go to hell — they earn it. We know why men go to heaven — it is given them. So much we know, so much we say, we know no more, we say no more.

I.

The wages of sin is death. The soldier sold himself for a solidus to be the will-less slave to endure hardness, to bear heat and cold, to suffer hunger and

thirst, to march, fight, bleed, and die — all for a paltry penny.

The sinner sold himself for a measly solidus to be the slave of sin, to lead a hard and dangerous life, which ends in a too early physical death and the certain death of damnation in hell. Almost everybody is in the service of sin.

Judas sold himself for paltry thirty pieces of silver to serve sin and betray his Master, and the end was a terrified conscience and the terrible death of a suicide, who went to his own place.

The prodigal would be free from his father, and he went straight to the hogs; and no one gave him the husks the swine fed on.

Caesar sold himself for glory, and he died full of daggers.

Henry IV sold his soul for Paris, and he died with a dagger in his back.

Napoleon sold himself for glory, and he died a miserable exile on St. Helena.

How often do we read that a miser in rags and in a hovel starved himself to death for his god, a bag of money?

The drunkard sells himself to alcohol, and he sacrifices his family, his character, his health, and fills a drunkard's grave. Alexander gave up a world empire to fill a drunkard's grave at thirty-three! A young man sold himself to vice, and he ruined his body and mind and died in an insane asylum. That is why you pay mounting taxes to enlarge your insane asylums.

A girl or a married woman commits abortion, murders her own baby and dies, commits suicide. How often do you read that? And how often do you not hear of it?

Surely the way of the transgressor is hard. Pr. 13: 15. You have to work hard to go to hell.

The sinner wants to be free, and he is free with a vengeance — free from

righteousness. While he has the hallucination of being free, he is all the time the blind slave of sin.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

II.

The Gift of God Is Eternal Life

It is not pay or wages for service rendered; it is a free gift, it is charity. It is the charity of the great God Himself, the original Charity Organization, and the extension is wide as the world. All of Lake Michigan is available for you; all you have to do is to turn the faucet and it pushes and gushes out. All the charity of God's eternal life is available for you; all you have to do is to believe it and receive it and make it your very own personal property.

This charity of God is in Jesus Christ our Lord. He is Jesus, God manifest in

the flesh, who is the Christ, the Lord's Anointed, true God and true man, our Lord, who redeemed us from all iniquity, who is the propitiation for our sins, who is the true God and eternal life, who hath abolished death and hath brought life and immortality to light through the gospel 2 Tim. 1:10. He came that we might have life, and have it more abundantly. In Him was life. I am the life. He that hath the Son hath life. "He loved me, and gave Himself for me," and so, "whose I am, and whom I serve." Gal. 2:20; Acts 27:23.

I cannot work my soul to save,
For that my Lord has done;
But now I'll work like any slave
For love of God's dear Son.

As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. The sinner serves the saint as

an example, and the saint is to follow the copy of the sinner. As the sinner serves sin for wages, so the saint is to serve the Savior out of thankfulness for the charity received.

Christ, the Wisdom and the Power,
From our labor's fleeting hour
To that timeless age of bliss
Which shall crown the toil of this,
Grant that all our life may be
Hidden and revealed "in Thee."

That our work may be divine
Seek we not our own but Thine;
Lost to self and found "in Thee,"
Find we sweet humility,
Zeal by reverent Love refined,
True Devotion's single mind.

So "in Thee" we shall be strong,
Seem the labor light or long;
And, though clouds of self and sin
Darken round us and within,
So not dimly shall we see
Light to lighten all "in Thee."

The Sent Son

Rom. 8: 1-17

I.

God Sent His Son

Of His own free will God the Father sent His very own true Son. He sent Him in the flesh. He sent Him in the likeness of sinful flesh, clothed in the form of our own sinful flesh. In all things He looked like a sinful man, in all things He was the sinless man.

II.

The Son is a Sacrifice

God had only one Son, and He sent that one Son. He sent Him for sin, on account of sin, as a sin-offering.

III.

The Sacrifice was Needed

The Law is good, holy, and righteous; it wants what is right. But it cannot en-

force its demands, cannot collect its debts. The Law is unable to enable us to fulfill its just demands. The Law is too weak on account of our sinful flesh. The Law cannot break through our opposition to free the enslaved will. The Law demands obedience, but cannot enforce it among armed rebels. The Law demands purity, but cannot produce it in a brothel. The Law demands honesty, but cannot effect it in a gang of liars and thieves. The Law demands temperance, but cannot enforce it among bootleggers.

IV.

The Sacrifice was Satisfactory

Now, what the Law could not do, that is just what God did do. He did it in sending His Son a sin-offering. Sin had its throne in our sinful flesh, and God condemned sin in the flesh; in the flesh of His Son — in the sin-like but sin-less flesh of His Son. For that reason God

prepared for His Son a body of flesh. God sent His Son in the flesh as a sacrifice for sin that the righteous demands of the holy law on us might be fulfilled in us. By His holy life Christ fulfilled the law for us, by His innocent suffering and death Christ suffered the just punishment due us. Christ expiated sin and broke its power in the flesh. In the field of its baneful power sin was stripped of its power. The Stronger Man came and spoiled the Strong Man of his arms and goods. Never was sin so condemned as when God condemned sin in Christ our sin-offering. There is therefore henceforth no sentence of condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

“Christ breaks the power of cancelled sin
And sets the captive free.”

V.

The Freed become Holy

Having freed us from the guilt and slavery of sin, Christ now gives us power to walk after the Holy Spirit. What God in Christ has done for us, the Spirit of Christ now gives to us. It is our very own, so that now we live the Christ life. Though sin still rage and rave in the flesh, it cannot rule and ruin and condemn. Why not? Because the Spirit is righteous and fights the sin. I have the right spirit, I am right-minded, I mean well, my intentions are good. If I fall, it is because I slip. Doing right is the rule, doing wrong is the exception. The dominant note in my life is obedience, not disobedience. I am still in the world, but not of the world; not conformed but transformed; not gratifying but crucifying the Old Adam; not resting in evil but resisting the devil.

For they that are after the flesh mind and plan and do the things of the flesh; but they that are after the Spirit mind and plan and do the things of the Spirit, as found in Gal. 5:18, 22, 24.

The mind of the flesh tends to death, but the mind of the Spirit tends to everlasting life and eternal peace, complete salvation in heaven.

For the mind of the flesh is enmity against God; for the flesh is not subject to the law of God, neither indeed can be. The very nature of the flesh is sinful, and therefore directly opposed to God. So the natural man can do nothing to make himself a Christian, and all his "good works" are really sinful. Only the grace of God can change the mind of man and turn his will in the right direction.

But you, you are not in the flesh, but in the Spirit, if so be that the Spirit of

God dwell in you — which of course He does.

Is the Spirit of God *your* tenant?

Now, if any man have not the Spirit of Christ, he is none of His — not a real Christian but a hypocrite. Which of the two are *you*?

And if Christ be in you, the body is dead because of sin. On account of sin I carry the seed of death in my body even now, and in a short time I'll lie moldering in the grave. But the Spirit is life because of righteousness of Jesus Christ. The soul has eternal life even now, later it will be fully revealed.

The old martyr Ignatius loved to call himself Theophoros, God-bearer, "Because I bear about with me the Holy Ghost." Every Christian is a temple of the Holy Ghost, a Theophoros, a Christopher, a Christbearer.

VI.

The Christian will Fare like Christ

1. The Christian will be raised. If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies because of His Spirit that dwelleth in you.

2. The Christian will be glorified. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

The Comprehensive Gift

Rom. 8: 32

I.

The Gift

God is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. 1 Tim. 6:15, 16.

Is that some heartless Oriental despot on a dim, distant, and frosty throne? No; beneath those dazzling royal robes there beats a warm and loving heart. God spared not His very own true Son, but delivered Him up for us all, for our benefit, in our stead, as our substitute. See how plain and prominent the glorious fact stands out in the strong double statement: negative, "spared not"; positive, "delivered Him."

Far removed in time and space, we yet in that "spared not" feel some of the anguish that wrung the heart of the Father when He with a supreme effort wrenched the Son of His love from His bosom.

Yes, God has a heart and a Father's feeling. It went hard with Him not to withhold but to deliver up and part with His own Son. It broke the Father's heart to send away His own Son — God of God; very God of very God; begotten, not made; being of one substance, or essence, with the Father, in the bosom of the Father from eternity, in the closest loving communion and companionship.

The Father knew full well He delivered His own Son up to a life of meanest poverty and cruel persecution and to death of a felon on the cursed cross on Calvary.

God loved His own Son, and God loved us — enemies and rebels. What

conflicting emotions to rend the heart of the Father! And He sacrificed His own Son for us all — Triumph of love! Love divine, all loves excelling, God from heaven to death come down. There is something to speak of, to sing of, to glory in. "God commendeth His love toward us in that while we were yet sinners, Christ died for us."

II.

The Gifts

"How shall God not with Christ also freely give us all things?"

In the free gift of the only begotten Son of His love lie wrapped up all the other gifts we need for this life and the life to come, for time and for eternity.

1. Who will accuse God's chosen ones? Will God — who justifies them? Absurd!

Who will condemn them, if accused? Will Christ — who died? yea rather, rose again? who is even at the right hand

of God? who is actually interceding for us? Ridiculous!

The accusers have no case, and they are driven from court. The Supreme Judge justifies us, and to us belongs salvation.

My Jesus is my Splendor,
My soul's bright-beaming Sun;
Were He not my Defender
Before God's awful throne,
I never should find favor
And mercy in His sight,
But be destroyed forever,
As darkness by the light.

He cancelled my offences,
And saved my soul from death;
'Tis He who ever cleanses
Me from my sins through faith.
In Him I can be cheerful,
Bold, and undaunted aye;
In Him I am not fearful
Of God's great judgment day.

2. Though our enemy has been defeated in court, he will not accept defeat; he will try to get revenge. He will hire a gang of thugs to do us bodily harm, break down our faith, and thus drive us away from Christ.

But — “who shall separate us from the love of Christ? Tribulation? or Distress? or Persecution? or Peril? or Sword? As it stands written, ‘For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter.’” Ps. 44:22.

That would be nothing new. Thousands upon thousands of Christians have met those dread demons, have died but not surrendered. And if we must meet them also, then be it so. Yet that gang of plug-uglies shall not break down our faith, break our ranks, and make us break into a run. Nay, in all these things we shall conquer, more than conquer — we shall crush and spoil our enemies and

— LIBRARY

Central Public Library

RIVER FOREST, ILL.

have a glorious triumph. "Our faith is the victory that overcometh the world."

Not in our own strength, to be sure, but through Him who loved us. "Strong in the strength which God supplies through His eternal Son."

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If God Himself be for me,
I may a host defy;
For when I pray, before me
My foes confounded fly.
If Christ, my Head and Master,
Befriend me from above,
What foe or what disaster
Can drive me from His love?

A Christmas Greeting

2 Cor. 5:19

I.

The Christmas Fact — Incarnation

“God was in Christ.”

All the world is agreed that Jesus was a true man; even Jews and infidels praise Him as the one perfect man, the model for all to follow. To prove what no one denies, is to kill time.

But our text says that “God was in Christ,” that Jesus is the Christ, the Son of the Living God, Himself true God. For making this claim the Jews tried to stone Him and at last nailed Him to the cross. The Mohammedans hold Him a great prophet of God, but withhold divine honor; infidels praise Him as the model man, but disdain to worship Him; like

Orpah, they kiss and forsake ; like Judas, they kiss and betray.

The Christian's hope is built on the sure foundation that "God was in Christ," that in Christ "dwelleth all the fulness of the Godhead bodily," Col. 2:9; that Christ is "the true God and eternal life," John 5:20; so that we fall on our knees and with Thomas rapturously cry out, "My Lord and my God," John 20:28.

II.

The Christmas Purpose — Reconciliation

"Reconciling the world unto Himself."

To reconcile means to restore friendship. God and man had been friends, but by sin man had broken this friendship — "Your sins have separated between you and your God," Isaiah 59:2. And by sin man became the enemy of God — "The carnal mind is enmity against God," Rom. 8:7; "the friend of the world is

the enemy of God," Jas. 4:4. Sin is rebellion against God's majesty and authority.

Does not History prove it? Did not the people mock Noah? Did they not stone the prophets? Did they not crucify Christ? Did they not persecute the Apostles? Did they not burn the preachers of the Gospel in the time of the Reformation in Germany, England, Scotland, France, Italy, Spain, and elsewhere? Do not the newspapers today tell of the killing of missionaries in Africa, Asia and isles of the sea?

To come nearer home — America is a civilized country, some call us a Christian nation, and this is the twentieth century, and yet church work is up-hill work. Why? Try to do church work, and you will soon learn that the world hates God.

If men keep their enmity against God,
"He shall break them with a rod of iron;

He shall dash them in pieces like a potter's vessel," Ps. 2:9. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. 1:18; "Because of sins cometh the wrath of God upon the children of disobedience," Eph. 5:6; Col. 3:6.

All men are sinners: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," says Christ, Matth. 15:19.

All sins are damnable: He that committeth sin is of the devil," 1 John 3:8, "the soul that sinneth, it shall die, Ezek. 18:20; "the wages of sin is death," Rom. 6:23.

Naturally, we should expect God to be angry with the sinner and needing to be reconciled to the sinner, but our text says the world is angry at God, and that God reconciles the world to Himself. Certainly a strange statement. Strange, indeed, but certainly true.

Had God not made peace, there never had been peace between God and man. "Ye have not chosen me, but I have chosen you," John 15:16. God so loved the sinful world that He gave His only begotten Son to be born of the Virgin Mary, to fulfill the holy Law by His perfect life, to suffer and die innocently for the guilty sinners — all in order to reconcile the world unto Himself. "Christ hath suffered for sins, the just for the unjust, that He might bring us to God," 1 Pet. 3:18; "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," 1 John 4:10; "Hereby perceive we the love of God, because He laid down His life for us," 1 John 3:16. And now the great God stoops down from heaven and tenderly beseeches sinners: "Be ye reconciled to God."

Wesley tells us in his *Journal* of David Nitschmann, the Moravian, who believed

in God, but not in Christ. For above four years he was despairing in unbelief, till one day "those words shot into me, 'God was in Christ, reconciling the world unto Himself.' I thought, then God and Christ are one. My heart was filled with joy."

Jesus is the sufficient Savior, and He gives His Christmas party for the whole world — "Come unto me, all ye that are heavy laden, and I will give you rest," Matth. 11:28.

Jesus is the only Savior — "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me," John 14:16; "There is one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all," 1 Tim. 2:5; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

III.

The Christmas Method — Justification

“Not imputing their trespasses unto them.”

From what has been said, it is plain that man is a condemned and a helpless sinner. It is also plain that God sent Christ to give Himself a ransom for the sinner, to die in the stead of the sinner, and for the benefit of the sinner. But how can God save the sinner and yet remain the righteous God? How can God's mercy and God's justice agree in the salvation of the sinner by “not imputing their trespasses unto them”?

“Christ His own self bare our sins in His own body on the tree,” and “by His stripes we were healed,” 1 Pet. 2:24, for “He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities, with His stripes we are healed,” Is. 53: 4, 5. “In Christ we have

redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7.

All that Christ did and suffered He did and suffered for us, in our stead and for our benefit. Christ delivered us from the guilt, the punishment, and the rule of sin. Christ paid the debt, and that is the end of the debt — "Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. By faith in Christ, this work of Christ becomes our property. The Gospel is the hand of God offering the gift, faith is the God-given hand whereby we take the gift and enjoy it.

With my Savior's garments on, I am holy as the Holy One. "God hath made Christ, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "Therefore we conclude that a man is justified by faith without the deeds of the law."

“To Him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness,” Rom. 3:28; 4:5.

IV.

The Christmas Commission — Evangelization

“And hath committed unto us the word of reconciliation.”

How did we become Christians? Through the Ten Commandments we learned that we sinned against God in thought, word and deed; by doing the evil and by not doing the good; sinned against ourselves, our neighbors, our God, and that we were under God’s wrath and doomed to death and damnation. Through the Gospel we heard that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.

By this signal proof of God’s love we lost our fear of hell and hate of God, the

fire of God's love melted our cold hearts and warmed them with love for God and trust in God. Knowing who Christ is and what He has done for us, we know that we have forgiveness of sins, life, and salvation. We rejoice in the salvation of our God, and from the fulness of the heart the mouth speaketh. We must publish to the world what great things God hath done for us. This is in the very nature of the case; besides, "God hath committed unto us the word of reconciliation." We Christians are God's executive committee to execute His commission to preach His salvation in all the world.

"A dispensation of the Gospel is committed unto me," says Paul, 1 Cor. 9: 17; again, "We were allowed of God to be put in trust with the Gospel," 1 Thess. 2: 4. So then we are trustees of a great fortune, and this wealth we hold in trust for the world; as honest trustees we must

not selfishly spend this treasure on ourselves, but make every effort to find the heirs and give them their inheritance. We Christians are a Trust and Fidelity Company; God is a depositor with us; we are the directors to use the funds according to God's wishes for the world.

Though you have broken the commands of your father and mother, yet you try your utmost to carry out the last wishes of your parents uttered upon their death-bed. Look at your Savior on the Mount of Olives just before ascending into heaven, look at the nailprints in His hands and feet, look at the spear wound in His side, listen to His last words on earth to you, "Go ye and preach the Gospel to every creature!"

Blessed are the peacemakers, is a Beatitude of Christ. God Himself is the great peacemaker between the world and Himself in Christ Jesus, and we are to be peacemakers between the world and

God, that the Prodigal might return from the far country of sin and disgrace and with forgiving arms be pressed to the loving Father's heart.

In consequence of the peace between God and man, there will also be peace between man and man. Esau may vow to slay his brother Jacob, though it break the heart of father and mother, and for years he may nurse his wrath and threaten to carry out his fell purpose, but God will change his heart, and instead of killing his brother, the wild man Esau will be reconciled and kiss his brother Jacob.

We are to be God's angels and sing to all the world — "Glory to God in the highest, on earth peace, good-will to men."

Thanks for the Unspeakable Gift!

2 Cor. 9

I.

The Unspeakable Gift of God

proves the unspeakable love of God.

God spoke His love to us in the gift of Christ, and that is so great as always to be unspeakable for us. We often are not able to put our human thoughts and feelings into words, let alone the thoughts and feelings of God.

If ever human had an expressive tongue, that human was Paul, the mightiest master of language this world has ever heard. But here even his tongue stutters and stammers, falters and fails; press himself as he would, he could not express himself as he should — the gift is simply unspeakable.

“Vexed, I try and try again,
Still my efforts all are vain;
Living tongues are dumb at best,
We must die to speak of Christ.”

The unspeakable love of God made an unspeakable sacrifice. God spared not His only begotten Son, but sent forth His son into the world, not in royal state, but in the form of a slave, and sent Him to the death of a slave on the cursed cross of Calvary. God Himself could do no more. “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” Rom. 11:33; Job 11:7-9; Ps. 36:6; 92:5.

In this Unspeakable Gift are hid all the unsearchable riches and treasures of wisdom and knowledge. In the gift of Christ are wrapped up all other gifts. God made Christ unto us wisdom, and righteousness, and sanctification, and redemption; we are filled with all the ful-

ness of God; perfect in Christ Jesus; complete in Him. Eph. 2:3; 3:8, 19; 1 Cor. 1:30; Col. 1:28; 2, 10.

We say —

“Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, *all I* need, in Thee I find;
O Lamb of God, I come, I come.”

Again we say —

“Thou, O Christ, art all I want,
More than all in Thee I find.”

We joy in God through our Lord Jesus Christ, by whom we have received the atonement, reconciliation. Being justified by faith, we have peace with God, and then we can glory in tribulation, and then rejoice in hope of the glory of God. Rom. 5:11, 1-3.

Glory, hallelujah, what an Unspeakable Gift!

II.

The Thanks to God

God's Unspeakable Gift is an unspeakably practical gift, and our thanks to God are to be practical thanks.

The Gentiles got their salvation from the Jews, now it was their duty to help the needy brethren at Jerusalem. Rom. 15:27. We give real thanks to God the Father, when we give solid help to His needy children.

The Corinthians had a forward mind to help, and their zeal stimulated very many, and Paul boasted of them to the Macedonians. Now they were not to disgrace him and themselves by a slow and small contribution. But this I say, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Well, everybody knows that. Very well, then everybody do it.

“Every man as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver,” a hilarious giver, with the smile that won’t come off. Does God love you?

Another thing to help along the cheerfulness and broaden the smile — “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work. God has prepaid in the past, and you’ll be repaid in the future. The lake is the source of our water supply. The pump pumps the water into the reservoir. The reservoir distributes it in all directions to thousands of bathrooms, kitchens, and bubblers. And the reservoir never runs dry; the more it gives out, the more the pumps pump in. God’s grace is the source of our gifts; the Holy Ghost pumps them through the Gospel into the reservoir, ourselves; we distribute them right and left to others and

never run dry, God gives new supply. Are you poorer this year for what you gave last year?

Another item to help a bit. Your financial thanksgiving to God supplieth the wants of God's children; of course, that is the purpose, and that is much. In addition, as a by-product, your financial thanksgiving will start a vocal thanksgiving in Jerusalem, and so you will thank God two times for His Unspeakable Gift.

Another point! The saints will thank God for your solid help, and they will also glorify God for your professed subjection unto the Gospel of Christ — that you practice what you preach, that your character goes out into conduct, that you do as you say. And that is very much indeed.

And last but not least, your financial thanksgiving will make God's children pray for you. You sow dollars and reap

a rich harvest of prayers and blessings. A good investment, "for the effectual fervent prayer of a righteous man availeth much," says James 5:16. What a picture — God's children rising up to bless you!

The American Lutherans had a taste of that joy in the summer of 1927 at Frankfort. The city welcomed us in the old historic Roemer, and the spokesman said, after the war they felt forsaken, and they had lost faith in God and man. Then the Americans restored to them their faith in God and man by the generous help sent over to feed their starving children.

Yes, the Unspeakable Gift of God to you multiplies the gifts through you which returns in blessings upon you.

Thanks be to God for His Unspeakable Gift!

The Given Promise

Gal. 3 : 22-29

I.

Sin puts men into prison. When men break the laws of health, they are imprisoned in a hospital, or sanitarium, or asylum; when men break the laws of the state, they are imprisoned in the penitentiary; when men break the laws of God, they are imprisoned in sin. Men run away from God's home and rush into the world to be independent, to live their own lives, to be free-thinkers and free-livers. Thinking to become free, they really become slaves of sin and Satan, slaves of gambling, slaves of drink, slaves of vice — white slavery. "Whosoever committeth sin is the slave of sin." John 8:34; Rom. 6:16. Sin imprisons men here on earth, and hereafter in hell.

Men throw off the yoke and burden of law to become lawless, free and easy; they only put themselves under sin, the heaviest burden of all. Cain found his sin and punishment greater than he could bear. Gen. 4:13. David was free to sin, and then his bones waxed old through his roaring all the day long. For day and night God's hand was heavy upon him, and his moisture was turned into the drought of summer. Many sorrows shall be to the wicked. Ps. 32:3, 4, 10. Judas was free to sin, and in despair he hanged himself. Shakespeare says, "Conscience doth make cowards of us all." "O coward conscience, how dost thou afflict me!"

"My sin, sin, sin!" wailed Luther in the cloister, and the heavy burden crushed him lower and lower. "To hell I fast was sinking."

Scripture imprisons; it does not indeed make sinners, but it reveals sinners to themselves in all their naked, hideous

sinfulness. "By the law is the knowledge of sin." Rom. 3:20; 7:7.

Scripture imprisons all. The whole world is one vast prison, the Law is the jailer, all mankind is chained in sins, waiting for execution. For all have sinned, all the world is brought in guilty before God. Rom. 3:9, 19, 23; 11:32. All men are in ward, the Law is the warder and keeps ward; none shall escape.

II.

Why does God shut us up in prison and keep us under the law? That we might see our sins, and find we cannot save ourselves by our good works — having none, of course. Despairing of self-help, we yearn for other help; unable to break the prison bars, we longingly look for some one to set us free.

Here Paul changes the picture and says the law was our "boy-leader," gov-

ernor, tutor, guardian to lead us out of the Kindergarten to Christ, our conductor to the Instructor.

III.

Why to Christ? That, on ground of faith in Jesus Christ, the promise might be given.

What is the given promise? The promise given to Abraham, that in his Seed, in Christ, all the nations of the earth should be blessed. Christ will open the prison doors and set the prisoner free. Christ will take the burden from the weary and heavy laden and give them rest.

Retsch's fine painting of "The Game of Life" shows a young man playing a game of chess for his soul with Satan. The young man is checkmated, and on his face is written despair while the devil laughs with glee. Paul Morphy, the world's champion chess player, studied the picture and on a chess board arranged

the men as on the picture and said, "I will take the young man's place and set him free." That is just what Christ did — He took man's place and set him free.

IV.

Who gets the promise?

The promise was given to Abraham, who believed God, and it was counted to him for righteousness; and it is given to all who, like Abraham, believe God, and it shall be counted to them for righteousness.

Bunyan's Pilgrims were shut up in the Doubting Castle of Giant Despair, and they made their escape only by the Key of Promise, which Christian found in his bosom.

Yes, now that faith in Christ Jesus is come through the Gospel, we are no longer in the Kindergarten under tutors, no longer infants under the law, no longer minors under guardians, now we are of age, now we are set free.

And that applies to all. For ye are all the sons of God by faith in Christ Jesus, who by His cross has given us the standing of free men.

For as many of you as have been baptized into Christ have put on Christ, and before God have the same standing as Christ.

When the Roman put on the toga virilis, he was no longer under a tutor, but of age, a man, a free citizen. When a person puts on Christ's holiness to cover all sinfulness, he is no longer under the condemnation of the law, but righteous and free before God. Being complete in Christ, you need no circumcision and other work of the law.

Having put on Christ, you will act in character and live like Christ. Put on the new man, which after God is created in righteousness and true holiness. Eph. 4:23; Rom. 13:14.

Danish missionaries had Malabar converts translate Luther's Catechism. One came to the passage that believers become the sons of God; he was startled, dropped his pen, and cried, "That is too much; let me rather render it, 'They shall be permitted to kiss His feet!'" Yes, too much for us to expect; not too much for God to give.

That sonship is open to all alike.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one man in Christ Jesus.

The middle wall of partition between Jew and Gentile has been broken down by Christ, and of the two He has made one. Eph. 2:14.

The awful gulf between master and slave has been bridged by Christ; now Philemon the owner and Onesimus the slave are each "a brother beloved" in Christ. Phm. 16.

The heathen wives are raised from their very inferior position up to the level of their husbands, "as being heirs together of the grace of life." 1 Pet. 3:7; Eph. 5:25-33; Col. 3:19.

Here is the real Christian Brotherhood, here is the real Christian Democracy, here is the new universal humanity.

And if ye be Christ's — and you are — then are ye Abraham's seed, or children, vv. 7, 9.

And if you are believers, you are heirs according to the promise, of justification by faith, then you have God's approval. Justified by faith, we have peace with God and the hope of glory. Rom. 5:1.

The Redeemer Sent

Gal. 4: 4-7

I.

The Redeemer Came in the Fulness of the Time

Alexander the Great had conquered the civilized world and made Greek the one world language for the educated man the world over, ready for the Gospel.

Caesar had made the one world empire and forced the Roman Peace on the warring nations, and men could travel the Roman roads in safety and ease all over the civilized world, ready for the spread of the Gospel.

Heathenism was sunk into the bottomless pit of shameless corruptions and nameless vices, the whole world was sin-sick from the top of the head to the sole of the feet. The whole world lieth in wickedness. Paul's terrible description in

Romans one is borne out by the heathen authors of the age, Juvenal, Martial, Tacitus, Suetonius, Persius, and others. And there was a vague longing for a Deliverer to come out of the East.

The Jews were scattered all over the world, and many earnest heathen were drawn to the synagogues, where was read the Old Testament, and many devout Jews were longing for the coming of the Redeemer, foretold by the prophets. And when the fulness of the time was come, came the Redeemer. He was the man of the hour when God struck the hour.

The time is now fulfilled!

The Star of Jacob beameth;

Earth's gloomy night is o'er,

His ray of hope now gleameth,

Lo, Israel, then behold

Your longings all now stilled;

And Zion's watchman cries:

"The time is now fulfilled!"

II.

The Redeemer is the Son of God

God sent forth His Son, His own Son, His only-begotten Son; very God of very God, begotten, not made, being of one substance, or essence, with the Father.

III.

The Redeemer is the Son of Man

He was born of a woman. He is the Woman's Seed promised by God in Gen. 3:15. He is the Son of the Virgin, promised in Is. 7:14, Emanuel, God with us. No, we do not mistake the person. Matth. 1:23 identifies Him. Mary asked, "How shall this be, seeing I know not a man?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:26-35.

IV.

**The Redeemer Was Born Under
the Law**

He was circumcised, presented, confirmed; He studied His Bible, went to Church, ate the Passover; the children of the king are tax free, but He willingly put Himself under the law and paid His temple tax; He was true God, but He humbled Himself and became a servant, a slave, and became obedient unto the death of the cross. Phil. 2: 5-7. Though He were a Son, yet learned He obedience by the things which He suffered. Heb. 5: 8.

V.

**The Redeemer Redeemed Them That
Were Under the Law**

He was made under the law and perfectly fulfilled the law not for Himself, but for us, in our stead, as our substitute, the innocent for the guilty, the just for

the unjust, He became sin for us and paid our fine for us, and thus stilled the wrath of the Judge, and thus redeemed us.

When I was Satan's easy prey
And deep in debt and bondage lay,
He paid His life for my discharge —
His loving-kindness, Oh, how large!

VI.

The Redeemer Made Us God's Children

He redeemed us from the curse of the Law — what an unspeakable blessing! He did unspeakably more — He made the discharged criminals the adopted sons of God. Beloved, what love God bestowed upon us, that we should be called the sons of God! We no longer flee the wrath of the stern Judge, we fly to the arms of a loving Father, nestle in His bosom, and happily croon, Abba, Father.

VII.

**The Redeemer Makes Us
God's Heirs**

Thou art no more a servant, or slave, but a son; and if a son, then an heir of God through Christ, joint-heirs with Christ, to be glorified together with Christ. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But when He shall appear, we shall be like Him, for we shall see Him as He is. 1 John 3:2.

Blessed are the sons of God,
They are bought with Christ's own blood;
They are ransomed from the grave,
Life eternal they shall have;
With them numbered may we be,
Here and in eternity.

Salvation, the Gift of God

Eph. 2: 1-10

I.

Not of Yourselves

Why not? Ye were dead in sins. Worse than dead: Ye were the children of disobedience; ye walked according to the course of this world, in the lusts of your flesh, fulfilling the desires of the flesh and of the mind.

And so ye were by nature the children of wrath, subject to God's punishment of death and damnation.

It is very plain that salvation is "not of works," for you had only evil works. No, salvation is not of yourselves.

II.

It Is the Gift of God

God, who is rich in mercy, for His great love wherewith He loved us, when

we were dead in sins, hath quickened us, made us alive from the death of our sins, even as He quickened Christ in the grave. And God raised us up out of the grave of death, even as He raised up Christ out of the grave. And God hath made us sit together in heavenly places in Christ Jesus. We are no longer worldly-minded, but heavenly-minded. Risen with Christ, we have set our mind above, where Christ sitteth. Our bodies are still in this world, but our hearts are already in our heavenly home.

This great love in God's kind heart goes out in an active deed of practical mercy to us; and this mercy is pure grace, undeserved favor, from a superior to an inferior. God's grace is free, without a fee, has no regard for any reward. It is a gift, and it is a gift of God. Even Renan must say, "The dogma of grace is the truest of all the Christian dogmas."

This gift of God is "in Christ," in virtue of the work Christ has done for us as our substitute, in our stead, His whole work from the cradle to the cross.

This gift of God, this gift of regeneration, of the new birth and life, we get "through faith," by trustfully accepting God's gracious gift and making it our very own property. We are risen with Christ through the faith of the operation of God, who hath raised Him from the dead. Col. 2:12. We believe according to the working of God's mighty power. Eph. 1:19.

This faith cometh by hearing, and hearing by the word of God, the word of truth, the gospel of our salvation, the power of God unto salvation to every one that believeth.

Wordsworth said, "Nothing but Faith can keep you quiet and at peace with such awful problems pressing on you — Faith that what you know not now, you will

know in God's good time. . . . Faith is the highest individual experience, because it conquers the pride of understanding — man's greatest foe."

Tennyson said, "It is hard to believe in God, but it is harder not to believe in Him. I don't believe in His goodness from what I see in nature. In nature I see the mechanism. I believe in His goodness from what I find in my breast. I wonder what the earliest Christians thought of it all." Bishop W. Boyd Carpenter suggested they were content with seeing in Christ a revelation of God and an assurance of God's love. "After all," said Tennyson, "after all, the greatest thing is faith."

III.

The Purpose of Salvation

Salvation is the gift of God, for we are His workmanship, created by God to be in Christ Jesus. And if any man be

in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new. 2 Cor. 5 :17; Gal. 6:15.

God puts us into Christ "unto good works." The new creature is to live a new life, to walk in good works.

We need not lose time trying to find out what are good works. God hath "before ordained" these good works; from eternity God has prepared the form, sketched the outline, drawn the blue prints. All we have to do is to follow copy, like the printer; copy the model, like the artist; follow the architect's blue prints, like the builder.

We find our perfect model in Christ — "I have given you an example, that ye should do as I have done to you." Being in Christ, we are like Christ. As He is, so are we in this world. We purify ourselves, even as He is pure. We that abide in Him, ought also so to walk, even as

He walked. John 13:15; 1 John 4:17; 3:3; 2:6; 1 Pet. 2:21; Phil. 2:5; Matth. 11:29.

IV.

All of grace, the gift of God. What for? That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

From all eternity God in grace planned our salvation, and to all eternity we will be standing miracles of His gracious salvation.

The Grace of God

Titus 2: 11-14

I.

A Saving Grace

The grace of God is the favor of God, the kindness of His heart. That kindness did not stay in His heart, it came out with a gift, free, gratis, for nothing.

The grace of God hath appeared. God is a spirit, and no man hath seen God at any time, but God rent the heavens and came down to earth and appeared in a form all can understand, flesh of our flesh, bone of our bone, our brother, tempted in all things as we are, only sin excepted.

Christ bringeth salvation by giving Himself for us, in our stead, as our substitute, the Just for the unjust.

“In my place condemned He stood,
Sealed my pardon with His blood.
Hallelujah! what a Savior!”

He gave Himself for us 1. that He might redeem us from all iniquity. The blood of Jesus Christ, God's Son, cleanseth us from all sins. As far as the east is from the west, so far hath He removed our transgressions from us.

He gave Himself for us, 2. that He might purify us unto Himself a peculiar people, zealous of good works, eager to do good works.

God's grace is salvation-bringing to all men. By the grace of God Christ should taste death for every man, even for the chief of sinners, Heb. 2:9; 1 Tim. 1:15.

“Chief of sinners though I be,
Jesus shed His blood for me.”

Christ tasted death for you, now you taste that the Lord is gracious, taste the

heavenly gift. 1 Pet. 2:3; Heb. 6:4, 5.

Then preach, and send preachers, so that "all flesh shall see His salvation." Luke 3:6; Ps. 98:2; Is. 52:10.

II.

A Teaching Grace

God's grace teaches, traines, developes, educates, disciplines, corrects. "As many as I love, I rebuke and chasten."

1. The training is negative.

We are to deny ungodliness and worldly lusts. We are in the world, not *of* the world; not conformed, but transformed. In the midst of a crooked and perverse nation, we are to shine as lights in the world. Phil. 2:15.

2. The training is positive.

a) In respect to ourselves we are to live soberly, control the body so as not to fulfill the lusts thereof; control our appetites and be temperate in all things; control our temper, our ambition, our

passions. Overcome evil, be not overcome of evil. Be the master, not the mastered. Be the lord of creation, not the slave of the creatures.

b) In respect to our neighbor we are to live righteously — do what's right. We are to be strictly honest, and truthful, fair and square. In addition we are to be kind and merciful in thought, word, deed.

Gladstone was in politics for many years and fiercely criticized, but there is no angry word nor a revengeful act on record against him.

c) In respect to God we are to live godly — be trustful, prayerful, joyful, thankful, do all to the glory of God.

We are living in this present world, but we are to keep an eye on the future world. We are living now, but we are to live with eternity in view. Then our work will be worship. Thus we are to work and worship, "looking for that blessed hope, and the glorious appearing

of the great God and our Savior Jesus Christ."

Said John Selden, illustrious English lawyer — "I have surveyed most of the learning that is among the sons of men, yet at this moment I can recall nothing in them on which to rest my soul, save one from the sacred Scriptures which rises much on my mind. It is this: 'The grace of God, which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blest hope and the glorious appearing of the great God and our Savior Jesus Christ, Who gave Himself for us that He might redeem us unto Himself a peculiar people zealous of good works.' "

"Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

The Philanthropist

Tit. 3: 3-8

I.

God is the great philanthropist, man lover. God's kindness and love toward man appeared; you can see it wrapped in swaddling clothes and lying in a manger. That love saved man. According to His mercy He saved us.

II.

Did we need saving? "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Certainly a true picture of the world as it was then, and as it is now. Certainly we needed saving.

III.

How are we saved? "Not by works of righteousness which we have done." Certainly not; dead in sins, even enemies of God and always resisting the Holy

Ghost, we certainly could work no works of righteousness, and so we could not be saved that way. Then how are we saved? "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior." The work of Jesus Christ our Savior was poured into Baptism, and with it God washed all our sins away.

Luther used to say, "You cannot clean out the stable with barrows and shovels. Turn the river Elbe into it."

Holy Baptism is the bath of the new birth, the washing through which we are reborn the children of God; it is a means of grace through which we get God's grace and come into His kingdom of grace.

So we are saved not by works of righteousness which we have done, but we are justified by His grace, by God's favor.

'Tis not by works of righteousness
Which our own hands have done,
But we are saved by sovereign grace,
Abounding through His Son.

'Tis from the mercy of our God
That all our hopes begin;
'Tis by the Water and the Blood
Our souls are washed from sin.

By the washing of regeneration we are reborn God's children that we should be made heirs according to the hope of eternal life, which God, who cannot lie, promised before the world began, but hath in due time manifested His word through preaching.

IV.

Some profess that they know God; but in works they deny Him, being abominable and disobedient, and to every good work reprobate. Titus 1:16. They are practical atheists. But this is a faithful, a reliable, a trustworthy saying, and it is

a practical saying: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Exercise thyself unto godliness. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:7-8.

"The men of grace have found
Glory begun *below*;
And heavenly fruits on earthly ground
From faith and hope may grow.

The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Or walk the golden streets."

We say with Lord Kinloch —
It is not heaven alone
Which godliness attains;
It makes as much its own
The best of worldly gains;

Since out of all on earth it draws
The ore which of its worth is cause.

From godliness there flows

A current of content :

And ill to blessing grows

By thought of blessing meant :

Each lot as sent by God it holds ;

And each a bounty straight unfolds.

It keeps the mind from wrong,

And so of peace secure ;

It keeps the body strong,

Because it keeps it pure :

And hath enough, on which to wait

The heirship of a large estate.

And thus a double bliss

To godliness pertains :

The world which present is,

And that to come it gains :

The earthly good is heaven begun ;

The promise rolls the two in one.

Two Gifts

John 5

I.

The Father's Gift to the Son

A man paralysed thirty-eight years and lying at the Pool of Bethesda — House of Mercy — was healed by Jesus on the Sabbath, for which the Jews sought to slay Him. Think of it, kill Christ for breaking the Sabbath by doing a deed of mercy, though God said, "I desired mercy and not sacrifice." Hos. 6:6; Is. 1:10-17. Bengel asks, "What would become of the Sabbath unless God worked on the Sabbath?" Yes, indeed, "Preservation is a continual creation."

Jesus justified Himself by saying, My Father worketh — on the Sabbath — even until now, and I work, the same as my Father. The Sabbath law is not for my Father and me.

Now the Jews sought the more to kill Him, not only for Sabbath breaking but also for the still more heinous blasphemy, saying that God was His Father and making Himself equal with God. Yes, the Jews understood full well the claims of Christ. Remember that these Jews were the strictest church members. If you do not like your preacher, kill him.

Christ confirmed the truth of their charge by calling Himself now directly the Son of God and calmly and boldly adding, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him."

Charged with blasphemy, Christ swiftly hurls at them the unexpected and terrible charge of atheism. They honored not the Son, therefore they honored not the Father. With all their zeal for God they really had no God. For the true God has revealed Himself in the Son. Deny

Christ, and you have nothing but an idol, and an idol is nothing. That terrible truth is a powerful motive for missions. Because the world has nothing but idols, the last command of Christ is to teach all nations and baptize them in the name of God the Father, and of the Son, and of the Holy Ghost. He that believeth in Him shall be saved; he that believeth not in Him shall be damned.

Jesus confirmed the truth of the charge by adding, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel."

The Father's gift to the Son was made in the mysterious dim and distant depth of eternity. Because the Father and the Son are one in essence, their love is one,

their will is one, and their works are one.

What are these "greater works," greater than healing the hurt of this helpless and hopeless man?

II.

The Son's Gift to Us

1. Giving life. As the Father hath life in Himself, so hath He given to the Son to have life in Himself. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will.

2. Giving judgment. The Father judgeth no man, but hath committed all judgment to the Son; hath given Him authority to execute judgment, because He is the Son of man.

III.

How Do We Get This Gift of Life?

Verily, verily, I say unto you, He that heareth my word, and believeth on Him

that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Christ's words are life; He has the words of eternal life. We are born again by the Word of God which liveth and abideth for ever. John 6:63, 68; 1 Pet. 1:23.

IV.

Where Do We Find His Word?

Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

When a priest rebuked a peasant for reading the Bible, the witty Irishman replied, "But I am authorized, your reverence, to read the Bible; I have a search-warrant."

"What do you mean, sir?"

"Why, Jesus Christ says, 'Search the Scriptures.'"

Do you search the Scriptures? If so, what for?

Charles Dickens wrote in his last will: "I commit my soul to the mercy of God, through our Lord and Savior Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teaching of the New Testament in its expressed spirit, and to put no faith in any man's new construction of its letter here or there."

That is it; search the Scriptures to commit your soul to Christ, and also to guide your life by Christ.

Why do some miss this life? "Ye will not come to me, that ye might have life. Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" "Ye do always resist the Holy Ghost, as your fathers did, so do ye. Which of the prophets have not your fathers perse-

cuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:51, 52.

In the Old the New is concealed, in the New the Old is revealed. Augustine says, "The Old Testament has no true relish if Christ be not perceived in it." Luther said, in his strong way, "Jesus is the King of the Bible."

V.

When Will This Life Appear?

In the bud the flower is even now enfolded; when the bud opens, the flower will be unfolded. That life is in us even now enfolded, later it will be unfolded.

"Verily, verily, I say unto you, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and they shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"Day of wrath, that dreadful day,
When earth and heaven shall pass away!"

Yes, — to the unbeliever. To us it will be a day of rejoicing, for our redemption draweth nigh. The Judge — who is He? He is our Savior, our Brother; can you be afraid of Him? He will greet us with the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mt. 25: 34.

A Sermon of the Son

John 8: 12-58

I.

The Father Sent the Son

“Before Abraham was, I am” — thus Jesus claimed He was eternal. And He called God outright “My Father,” vv. 56-58, 38, 54.

When the time came, “The Father sent me. I proceeded forth and came from God — and was born of the Virgin Mary. I am not of this world, I am from above.” vv. 16, 23, 42.

In this world, not of this world; here below, but from above; now in time, but from eternity; true man, but also true God — the Godman.

II.

**The Son Was Sent to Speak the
Word of God**

“He that sent me is true; and I speak to the world those things which I have heard of Him. As my Father hath taught me, I speak these things. I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” vv. 26, 28, 40, 12.

The Light shows man in his hopeless, rebellious, and sinful condition. The Light shows the heart of God throbbing with burning love for sinful man. The Light shows God stooping from heaven to save the sinner from hell.

As the light by night led the Israelites in the wilderness to the land of Canaan, so the kindly Light of the world leads His followers through this world's wilderness to the heavenly Promised Land.

The Light of the world spoke so well that the hearers were charmed and He

spoke so well that the Father called down from heaven, "This is my beloved Son, in whom I am well pleased; hear ye Him."

III.

The Son Was Sent to Do the Work of God

"I do always the things that please the Father." vv. 29, 18, 19. Christ kept the Law so perfectly, that He could challenge even His deadly enemies, "Which of you convicteth me of sin?" v. 46.

Christ kept the Law for us, who broke the Law; and He took on the death penalty for us, to whom it was due. "When ye have lifted up the Son of man — on the cross — then shall ye know that I am He" — the Messiah. v. 28; 3:14-16.

IV.

The Son Was Sent to Make Us Free

"Whosoever committeth sin is the slave of sin." v. 34.

All men are sinners and the slaves of sin. But they think themselves free, and they love their slavery, and they resist those that would set them free.

Byron's "Prisoner of Chillon" said,

"I learned to love despair.
And thus when they appeared at last,
And all my bonds aside were cast,
These heavy walls to me had grown
A hermitage — and all my own!
And half I felt as they were come
To tear me from a second home."

V.

The Son Makes Free By the Truth

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son shall make you free, ye shall be free indeed."

What truth? What freedom?

“The blood of Jesus Christ, God’s Son, cleanseth us from all sins.” 1 John 1:7; Rev. 1:5; 1 Pet. 1:19; Heb. 9:14; Eph. 1:7; 1 Cor. 6:11.

That is the only truth that will make you truly free.

Christ still makes men free through the preachers of His gospel — “Whatsoever ye shall loose on earth, shall be loosed in heaven.” Mat. 16:19; 18:18.

More than that. “Verily, verily, I say unto you, if a man keep my word, he shall never see death.” v. 51. Christ is the Life, and His words are life, and through His word He works life, life eternal.

Cowper says—

There is yet a liberty, unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the
pow’rs
Of earth and hell confed’rate take away:
A liberty which persecution, fraud,

Oppression, prisons, have no power to
bind;

Which whoso tastes can be enslaved no
more.

'Tis liberty of heart, derived from
heaven;

Bought with His blood who gave it to
mankind,

And sealed with the same token! It is
held

By charter, and that charter sanctioned
sure

By th' unimpeachable and awful oath
And promise of a God! His other gifts
All bear the royal stamp that speaks them
His,

And are august; but this transcends them
all."

—The Task.

VI.

The Son Honors the Father

"I know my Father. I seek not mine
own glory." vv. 49, 50.

VII.

The Son Is the Only Savior

“If ye believe not that I am He — the Messiah — ye shall die in your sins.” vv. 21, 24; 3:18; Mark 16:16.

Why? Because He is the only one that died for our sins.

VIII.

The Son Is Rejected By Some

“He that is of God, heareth God’s words; ye therefore hear them not, because ye are not of God. Ye seek to kill me, a man that hath told you the truth, because my word hath no place in you. Ye do that which ye have seen with your father. Ye are of your father the devil, and the lusts of your father ye do.” vv. 47, 37, 38, 40, 44.

The Jews hissed at Christ their deadliest insult — “Samaritan”; they said He had a devil, was crazy; they took up

stones to cast at Him. vv. 48, 52, 50. At last they crossed Him. If you do not like the truth, slander the preacher, kill him.

IX.

The Son Is Accepted By Some

But ye are of God, and ye hear God's words; ye hear and heed, believe and obey. Ye know the truth, and the truth hath made you free. The Son hath made you free, and you are free indeed, free in the glorious freedom of the children and heirs of God. Thank God!

Two Missions

John 16: 1-15

I.

The Mission of the Son

“The Father sent me ; I came out from God ; I came from the Father, and am come into the world,” said Jesus. vv. 5, 27, 28, 30.

What for? To save the world.

How? By His whole life in the world, from Bethlehem through Nazareth, Gethsemane, Calvary to Olivet.

Did He succeed? “I have overcome the world.” v. 33.

After saving the world, the Savior said, “I go my way to Him that sent me ; I leave the world, and go to my Father.” vv. 5, 10, 16, 28.

Why? “I tell you the truth, It is better for you that I go away.” v. 7.

Why?

II.

The Mission of the Spirit

“If I depart, I will send the Comforter to you” — the Paraclete, to come to your side to help you, your Counsellor at law.

What for? The Spirit of truth will guide you into all truth — needful for your work. All things that the Father hath are mine; therefore said I, that He — the Spirit — shall take of mine, and shall show it to you. vv. 13-15.

When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, He shall testify of me; and ye shall also bear witness, because ye have been with me from the beginning — of my public work. John 15:26, 27. Note the Holy Trinity — *Christ* will send the *Spirit* from the *Father*. And above — Father, Christ, and Spirit.

1. Through the preachers the Comforter “will convict the world of sin, because they believe not on me.” v. 9.

Strange statement! Sounds as if unbelief were a sin. Is it? Of course, we are all sinners, having broken all the ten commandments, at least in thought. Yes, and your sins have forced the crucifixion of Christ. "Ye have crucified Jesus," Peter charged all the people. Acts 2:36; 3:15.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight
And stopped my wild career:

I saw One hanging on a tree
In agonies and blood,
Who fixed His languid eyes on me
As near His cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke."

We confess it when we sing —
“*I the real cause have been*
Of Thy crucifixion.”

That is the awful truth.

Now it is the saving truth that “Christ died for our sins,” and in Him “we have forgiveness of sins,” for “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” Rom. 5:6, 8; 1 Cor. 15:3; 2 Cor. 5:14, 15; Eph. 1:7; 1 John 1:7. By nature all men are in sin’s prison; by the grace of Christ all prisoners are pardoned. The new sin, the greatest sin, the only damnable sin is to reject the pardon. Men will not go to hell for adultery, robbery, and murder, but for unbelief. Unbelief is the key that again locks the opened doors of heaven. By unbelief men resist the Holy Ghost. The unbeliever rejects the Bread of life; the unbeliever refuses the Water of life; the unbeliever spurns the Physician: the real cause of his death is obstinacy.

Unbelief makes God a liar. 1 John 2:22; 5:10-12. Unbelievers "deny the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2:1. Of the two thieves crucified with Christ, one believed and was saved; the other was lost, not because he was a thief, but because he believed not on Christ. Peter the denier believed in Christ and was saved; Judas the betrayer was lost, not because he betrayed, but because he believed not on Christ. "He that believeth not shall be damned," says Christ. Mat. 16:16. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. The Comforter will convict the world of sin, "because they believe not on me."

2. The Comforter will convict the world "of righteousness, because I go to my Father."

Another strange statement! Sounds as if Christ's were the only righteousness. Is it?

After finishing the work given Him by the Father to the satisfaction of the Father, Christ returns to the Father and is glorified by the Father.

Christ challenged the world, "Which of you convicteth me of sin?" Pilate, Herod, the centurion, Judas, all testified Christ was righteous. This Righteous One God delivered over to death for our offenses, and raised Him again for our justification — to declare sinners righteous. Rom. 4:25, 3:23-26.

I am all unrighteousness, but Christ is made my righteousness. God made Christ to be sin for us, that we sinners might be made the righteousness of God in Him. I am found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of

God by faith." 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; Gal. 2:16.

So then, the only righteousness is Christ's righteousness. So then, who is a righteous man? The man clothed in Christ's righteousness. All others, no matter how righteous they may appear, are unrighteous.

"With my Savior's garments on,
I am holy as the Holy One."

"Jesus' blood and righteousness
My jewels are and courtly dress;
In these 'fore God I'll victor stand,
When entering the Heavenly Land."

"And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be
And joy beyond all measure;
It then shall be my glorious crown;
Thus I'll appear before the throne
Of God, and need not hide me;

And then, by God to Thee betrothed,
By Thee in bridal garments clothed.
Stand as a bride beside Thee."

3. The Comforter will convict the world "of judgment, because the prince of this world is judged."

Christ came to destroy the works of the devil. By His death Christ destroyed the devil, and delivered them who through fear of death were all their lifetime subject to bondage — fearing death like slaves fear the slave driver. 1 John 3:8; Heb. 2:14, 15. Christ is the Stronger One that overcame the strong one and took from him his armor and divided the spoils. Luke 11:22. Having spoiled principalities and powers, Christ made a show of them openly, triumphing over them in it. Col. 4:14, 15.

Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused

them before God day and night. Rev. 12:10; John 1:9; Zech. 3:1.

When the disciples had preached the Gospel with success, Jesus joyfully cried, "I beheld Satan as lightning fall from heaven." Luke 10:18; Rev. 12:9. When the Pharisees said, "Behold, the world is gone after Him;" and when certain Greeks came with the request, "We would see Jesus," Jesus said, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the world, will draw all men unto me." John 12:19-32.

By the preachers of the Gospel the Comforter convicts the world of judgment, that the devil is judged and doomed, and that the willing slaves of the devil are judged and doomed.

By the gospel of Christ crucified we are turned from the power of Satan to God. Acts 26:18. And we give thanks to the Father who hath made us meet to

be partakers of the inheritance of the saints in light; who hath delivered us out of the power of darkness, and hath translated us into the kingdom of His dear Son. Col. 1:12, 13.

There being now no condemnation to them that are in Christ Jesus, I, too, can say, "Lord, now lettest Thou Thy servant depart in peace. I have a desire to depart, and to be with Christ. I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." Luke 2:29; Phil. 1:23; 2 Tim. 4:8.

The Saving Name

I.

Inclusive

Acts 10: 36, 43-48; 3: 24, 25

The word which God sent to the children of Israel, preaching peace by Jesus Christ, is for all, for He is Lord of all. To Jesus Christ give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

While Peter yet spake, the Holy Ghost fell on all them which heard the word, even on the Gentiles, and they were baptized.

Though many forget it, Christ is in the Old Testament. Isaiah, for instance, in his fifty-third chapter, is as plain as an eye-witness, so that he is called the Evangelist of the Old Testament. And the witness is that Christ is the innocent Lamb of God that beareth away the sins

of the world, in our stead, as our substitute. Christ is the universal Savior, who tasted death for every man; who died for our sins, the Just for the unjust, to bring us to God.

Through the Gospel the Gentiles believed in Christ, and through the Gospel they received the Holy Ghost.

The Gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16. The forgiveness has been procured for all by Christ, and it is secured by all who believe in Christ.

The first Pentecost was the Pentecost of the Jews; this is the second Pentecost, the Pentecost of the Gentiles. Christ is the Light to lighten the Gentiles, and the Glory of Thy people Israel.

A German prince visiting Toulon was honored with setting free a galley slave. He questioned them, and one after the other said he was condemned innocently.

At last one said, "My Lord, I am a wicked wretch, having often deserved death. I think it a great mercy that I am here."

The prince replied, "You wicked wretch! By your own confession you are bad enough to corrupt all these honest men; but you shall not stay with them another day." Turning to the officer, "This is the man, sir, whom I wish freed." Just so; only sinners can get forgiveness of sins.

There is no Name so sweet on earth,
No Name so sweet in heaven, —
The Name before His wondrous birth
To Christ the Savior given.

His human Name they did proclaim
When Abram's son they sealed Him,—
The Name that still by God's good will,
Deliverer revealed Him.

And when He hung upon the tree,
They wrote this Name above Him;
That all might see the reason we
For evermore must love Him.

So now, upon His Father's throne,
Almighty to release us
From sins and pains, He gladly reigns,
The Prince and Savior Jesus.

To Jesus every knee shall bow,
And every tongue confess Him,
And we unite with saints in light,
Our only Lord to bless Him.

O Jesus, by that matchless Name,
Thy grace shall fail us never;
To-day as yesterday the same,
Thou art the same forever.

We love to sing around our King
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, so sweet as Jesus.

II.

Exclusive

Acts 4:10-12; 3:23

About 25 B. C. Agrippa, son-in-law of
Caesar Augustus, built the Pantheon, a

temple for all gods. Its doors were always open to all the gods of the world to come in as equals among equals. And the emperor Alexander Severus, who died in 235, had in his private chapel with the busts of Orpheus and Apollonius also those of Abraham and Christ. That shows the spirit of pagan Rome and also of the modern world. Had Christ been content with being one among equals, or even the first among equals, He had never been persecuted.

The ancient Cretans quarreled among themselves, but ignored their differences and united against the foreign foe. People ask us to be syncretists and syncretize, that is, ignore doctrinal differences and unite. They say, "We all have the same God and we all aim for the same heaven."

"We all believe in the same God —
Jew, Christian, Turk, and Hottentot."

Were we such unionists, we would not be hated and slandered. But Peter said: "Jesus Christ of Nazareth, whom ye crucified, Him God raised from the dead. This is the Stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Note in passing that Peter himself says Christ is the Stone upon which the church is built; not Peter, but Peter's Lord.

While it is a glorious truth that Christ is the Savior of the whole world, it is a serious truth that Christ is the only Savior in the whole world — "Neither is there salvation in any other."

Here is the climax of a tense dramatic scene. In the holy city sits in a half circle the Supreme Court of God's chosen people — infidels, Sadducees, who said that there is no resurrection, neither angel nor spirit. Acts 23:8. Before them stands a rough fisherman, a prisoner for preaching through Jesus the resurrection from the dead.

He defends himself, but how? He speaks like a prosecuting attorney, boldly charging his judges with the crime of crucifying Jesus the Christ, the Messiah. And that man whom they had crucified — now Peter presses home the deadly thrust — *Him God raised from the dead!*

And He is alive and active. By Him doth this man stand here before you whole. And beholding the man which was healed standing with them, they could say nothing against it. They put their judicial heads together and conspired with bated breath and were at a complete loss

what to do! Where in all court annals is there a like triumph of forensic oratory?

How do you account for it? Peter was filled with the Holy Ghost and with the conviction, "Neither is there salvation in any other" than the crucified Christ and risen Redeemer.

That made Peter a missionary, and that it is that makes all missionaries. Deny that truth, and you kill all missionaries, yea, you kill the Church of Jesus Christ.

Was Peter exclusive and intolerant? Yes, decidedly so; just as Christ was exclusive and intolerant. He will not share His glory with another. Christ or nothing!

"I am the Way, the Truth, and the Life; no man cometh to the Father but by Me." "If ye do not believe that I am He — the Savior — ye shall die in your sins." John 10:9; 14:6; 8:24, 28.

What Christ said and what Peter said, that Paul said. Without Christ, men have no hope, and are without God in the world. They have nothing but an idol, and an idol is nothing. The only Mediator between God and men is Christ, the only one who gave His life a ransom for the whole world. Another gospel is no gospel, and if an angel from heaven preached another gospel, let him be accursed. Eph. 2:12; 1 Cor. 8:4-6; Mt. 20:28; 1 Tim. 2:5-6; Tit. 2:14; Gal. 1:3-12.

What Christ said, what Peter said, what Paul said, that John said. Whosoever denieth the Son, the same hath not the Father; he is a liar and anti-christ. He is condemned already, because he hath not believed in the name of the only begotten Son of God. 1 John 2:22, 23; 4:3; John 3:18.

Christ came to conquer, to make His enemies His footstool. Christ sends us

into all the world to make all nations His disciples by baptizing them into the name of God the Father, Son, and Holy Ghost. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Matth. 28:28; Mark 16:16.

Christ is not one among many. He is the first, and there is no second. He is in a class all by Himself. He is the only begotten Son of God. He is the King of kings and Lord of lords. His is a name above every name. In the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:5-11.

All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

Christ, to thee I yield my heart,
Nevermore from it depart,
Cast down every idol throne,
Rule in it, and rule alone.

Jesus is the saving Name, the Name
above every name. Phil. 2:9.

Jesus! Name of wondrous love,
Name all other names above,
Name at which must ev'ry knee
Bow in deep humility.

Jesus! Name of priceless worth
To the fallen sons of earth,
For the promise that it gave —
"Jesus shall His people save."

Jesus! Only Name that's given
Under all the mighty heaven,
Whereby man to sin enslaved,
Bursts his fetters, and is saved.

Jesus! Name of wondrous love!
Human Name of Him above!
Pleading only this we flee,
Helpless, O our God, to Thee.

The Destroyer of the Devil

Heb. 1-6

I.

Who Is He?

The Father brought in the First-begotten into the world.

1. The Son of God, whom He hath appointed heir of all things, by whom also He made the world; the brightness of His glory, and the express image of His person, upholding all things by the word of his power. 1:1-3.

2. The Son of man, who took on Him the seed of Abraham. Since we are partakers of flesh and blood, He also Himself likewise took part of flesh and blood; in all things it behoved Him to be made like unto His brethren. He is the God-man. 1:6; 2:14-17.

II.

What For?

That he might be a merciful and faithful Highpriest in things pertaining to God, to make reconciliation — propitiation — for the sins of the people; to purge our sins by Himself. 1:3; 2:17.

A “merciful” Highpriest must have appealed to the readers of this epistle, for in their day the priests were very cruel and greedy.

III.

How?

He became man in order to be able to die, that through death He might destroy him that hath the power of death, that is, the devil.

Death discharges all debts. He died in our stead, and thus discharged our debt.

The emperor Trajan tore his clothes to bind up his soldiers' wounds; our King

Christ pours out His blood as balm to heal our wounds and tears off His flesh to bind them up. The Author of our salvation suffered and died for us to bring many sons to glory. Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him. 2:14, 10; 5:8, 9.

IV.

For Whom?

By the grace of God Jesus should taste death for every man. 2:9.

What is that — “by the grace of God”?

Yes, wonderful to relate, “by the grace of God” Jesus should taste death for every man. It was a favor God bestowed upon His Son that He should be the Savior of sinners. A *favor* — to *die* for us! Truly, God is wonderful.

V.

The Result

He destroyed the devil in order to deliver them who through fear of death were all their lifetime subject to bondage. He gave freedom to the slaves, freedom from fear, fear of death, fear of the judgment, fear of hell.

“Had not the Death of death to death by death his death-blow given,
Forever closed were the gate, the gate
of life and heaven.”

It became Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the Leader, or Author, of their salvation perfect through suffering. 2: 10.

It became the great and glorious God, it fitted into His character and reign and plan, it had to be that way, the only way — through suffering to perfection; after the cross the crown.

The suffering of David brought forth the psalms of David; think of the spiritual Fifty-first Psalm. The sufferings of the saints brought forth some of the most beautiful hymns in the Reformation and during the Thirty-Years' War. The sufferings in Bedford jail brought forth Bunyan's *Pilgrim's Progress*. The sorrow over the death of his friend Arthur Hallam brought forth Tennyson's noble *In Memoriam*.

Yes, suffering is a *grace* that is *granted*.

"Child of earth, I come to prove thee,
Hardly, sternly with thee deal;
To mold thee in the forge and furnace,
Make thine iron tempered steel."

God sends His angel to wrestle with us
to strengthen us —

"Man with angel thus contending,
Angel-like in strength shall grow,
And the might of the Immortal
Pass into the mortal so."

In that Christ Himself hath suffered being tempted, He is able to help them that are tempted. 2:18. We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in the time of need. 4:15, 16.

He sanctified us, and we are sanctified by Him, and so are all of one; for which cause He is not ashamed to call us brethren, quoting Ps. 22:22 — I will declare Thy name among my brethren; also Is. 8:18 — Behold I and the children which God hath given me.

VI.

His Reward?

The Father said to the Son, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre

of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. Sit on my right hand, until I make Thine enemies Thy footstool. We see Jesus, for the suffering of death, crowned with honor and glory. 1:8, 9; 2:9.

VII.

How Do We Get Him?

God having of old time spoken to the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son. 1:1, 2.

His Son speaks to us through His evangelists and apostles in the New Testament, and through the preachers of His Gospel. He says, "He that heareth you, heareth me." As we believe the Word of God, we receive the Son of

God — “Faith cometh by hearing, and hearing by the Word of God.”

VIII.

An Exhortation

Let us labor to enter into that rest — of heaven — lest any man fall after the same example of unbelief. For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 4:11, 12.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. How shall we escape, if we neglect so great salvation? 2:1, 3.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confes-

sion, Christ Jesus, who was faithful to Him that appointed Him, faithful as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. 3: 1, 2, 6, 12-15.

And grow! When ye ought to be teachers, you must go back to the infant department. Get out of your baby clothes and get away from your milk bottles. Learn to eat meat! Strong meat belongeth to them that are of full age, those who by reason of use have their sense exercised to discern both good and

evil. Therefore leaving the abc's of the doctrine of Christ, let us go unto perfection.

God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered. And we desire that every one of you do show the same diligence to the full assurance of hope to the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises, and enter into heaven, whither the Forerunner is entered, even Jesus, made an High Priest for ever after the order of Melchisedec. 5: 12—6: 20.

The Savior's Gift

Matt. 20, 28; 1 Tim. 2, 4-7

I.

There Is One God

“Hear, O Israel: The Lord our God is one Lord.” Deut. 6, 4. That was the truth sounding among the surrounding nations. “All the gods of the nations are idols: but the Lord made the heavens.” Ps. 96, 5; Jer. 10, 11.

There is one God, is the truth in the New Testament sounding among the surrounding nations worshiping idols, and “we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or on earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ,

by whom are all things, and we by Him.”
1 Cor. 8:4-6; Mk. 12:29-32.

That one God has revealed Himself as the Holy Trinity, the Triune God, Father, Son, and Holy Ghost. He that hath not the Son, hath not the Father. Without Christ men are without God, atheists.

II.

There Is One Mediator

Between Holy God and sinful man war is waged, not a Seven Years' War, not a Thirty Years' War, not a Hundred Years' War, no, it is a war from the Fall of men to the Coming of the Son of Man. And it is a war to the death.

In order to put an end to this Unholy War, soul devouring war, there came a Mediator, a Peacemaker, between God and men, and that is the man Christ Jesus. He was the Son of God from eternity, and in the fulness of time He came forth as the Son of man, clothed

in our humanity, born of the Virgin Mary. And He came for the very purpose of becoming the Peacemaker between God and the sinner.

He is true God, and knows all about God; He is true man, and knows all about man. Related to both parties, He is in sympathy with both parties, and He has a personal interest to end the damnable dispute between both parties. It is the ambition of His life to go down in History as the Peacemaker, and He'll give His life to gain His goal.

He is to mediate the relation in which God would come to man, and in which man should come to God.

III.

The Mediator Gave A Ransom

Christ Jesus gave, it was not forced from Him, He gave it willingly, cheerfully.

He gave Himself, He gave His life,

He shed His blood. Without the shedding of blood there is no remission of sins.

He gave Himself a ransom, a price to free the captives. As a Surety He gave Himself as a substitute for our forfeited lives. He gave bail to get us out of jail. Matth. 20:28; Mark 10:45.

Christ gave Himself a ransom for all. By the grace of God He should taste death for every man. Hebr. 2:9; 1 John 2:2. He paid the fine to the Judge, and the Judge ordered the doors opened, and all prisoners are free to walk out into freedom.

Once more: There is one Mediator, only one. Christ is the only Mediator, because He is the only one who gave Himself a ransom for all. "No man cometh to the Father but by me." John 14:6. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Thy death, not mine, O Christ,
Has paid the ransom due;
Ten thousand deaths like mine
Would have been all too few.

To whom, save Thee,
Who canst alone
For sin atone,
Lord, shall I flee?

Isaac Taylor of Ongar says: "To the end of time a Vicarious Atonement will be attacked; and to the end of time the awakened conscience will turn to the Vicarious Atonement as to its one possible rest." And Zinzendorf confesses: "When I came to think over my own conversion, I saw that in the death of Jesus, and in the word Ransom . . . I found blessing and benefit in my own heart, then in that of my brethren and fellow-workers. Since the year 1743 the doctrine of the expiatory Sacrifice of Jesus has been, and will forever be, our treasure, our watchword, our all, our panacea

against all evil, alike in doctrine and practice." And Bishop H. C. G. Moule puts his seal to that, and so does every experienced Christian.

IV.

The Ransom Is to Be Testified

God our Savior will have all men to be saved, and to come unto the knowledge of the truth, the saving truth that Christ gave Himself a ransom for all.

For this purpose Paul was ordained a preacher, and an apostle, a teacher of the gentiles in faith and verity. And all Christians have been called out of darkness into God's marvelous light to show forth God's virtues to others. The heathen idea is to be served; the Christian idea is to serve others, as Christ came not to be served, but to serve others, and give His life a ransom for all. The best service to all is to tell of Christ's service for all.

The mission of the Church is missions, missions for the Jews and missions for the Gentiles, home missions and foreign missions. Are you a beneficiary of Christ? Then be a missionary for Christ.

The Savior of Sinners

Luke 19: 10

“Jesus sinners doth receive!”

O may all this saying ponder

Who in sin’s delusions live,

And from God and heaven wander!

This alone sure hope can give:

“Jesus sinners doth receive!”

I.

The Son of Man Came

He had been the Son of God from all eternity, but He left His royal throne in His heavenly home and was born of the Virgin Mary in a stable and cradled

in a manger and became the Son of man; and He loved to call Himself the Son of man.

Did He love the name because He loved us? We love the name, because it puts a crown of glory on our manhood. The Son of God called Himself the Son of man — shall we learn of Him to be humble?

II.

He Came to Save the Lost

Who are the lost? He says, "Be ye perfect, even as your Father in heaven is perfect." Mt. 5:48. Who is perfect? None. All have sinned and come short of the glory of God. All are under the wrath and punishment of God.

III.

He Came to Save By His Death

The Son of man came to give His life a ransom for the many, for all. Mt.

28:82; 1 Tim. 2:6; Tit. 2:14; 1 Pet. 1:19-28; John 11:51, 52; Is. 53:10, 11.

By giving His life in the stead of the people, He bought them out of their lost condition and brought them into a safe position. He has won their pardon, but at the cost of His life.

IV.

He Came to Save All

By the grace of God He should taste death for every man; He died for all; for our sins; for the ungodly. Heb. 2:14; 2 Cor. 5:15; 1 Cor. 15:3; Rom. 5:6. Christ died for all and sundry, for each and every, for you personally and individually. You, too, may sing —

*“Chief of sinners though I be,
Jesus shed His blood for me.”*

“Once upon a time the devil came to me and said, ‘Martin Luther, you are a great sinner, and you will be damned.’

'Stop, stop,' said I, 'one thing at a time. I am a great sinner, that is true, though you have no right to tell me of it. I confess it. What next? 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus came to save sinners: and therefore I shall be saved.' So I cut the devil off with his own sword; and he went away mourning, because he could not cast me down by calling me a sinner."

Luther knew full well the unearthly power of "this world's prince," knew as well as any man in history that "On earth is not his equal"; yet with what sovereign contempt he treats the god of this world! From this we may judge the towering faith of this man of God. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." Is. 26: 3. 4.

V.

Some Examples of the Saved

Jesus without ceremony invited Himself to dinner with Zacchaeus, a publican, collector of the public money, taxes and custom duties. As a class the publicans robbed the public, they were grafters and boodlers, holding office for what there was in it for them, working for their own pockets all the time. And then they worked for the hated foreign Roman tyrant. No wonder they were bitterly hated and utterly despised. And so the people murmured, "That He was gone to be guest with a man that is a sinner."

Jesus shocked them still more by boldly retorting He came just exactly for that very purpose — "The Son of man is come to seek and save the lost."

And He saved the lost, for Zacchaeus repented, and restored his ill-gotten gains. And Jesus joyously cried, "This day is salvation come to this house."

“O blest the house, whate’er befall,
Where Jesus Christ is all in all;
Yea, if He were not dwelling there,
How poor, and dark, and void it were!”

At another time Levi the publican made a great feast for Jesus, and He sat down with a great company of publicans. The scribes and Pharisees were outraged and murmured against His disciples, “Why do ye eat and drink with publicans and sinners?”

Jesus replied, “They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.” Luke 5:31, 32.

Jesus won the sinner, for Levi left his sinful and gainful work and became Matthew the disciple and evangelist who wrote our first Gospel.

When the spiteful Samaritans would not let the hated Jews pass through their country, John and James, the fiery

Sons of Thunder, in fury would call fire down from heaven to burn them up. Jesus, however, gently rebuked His hot headed disciples, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:56; John 3:17; 6:33; 10:10; 12:47.

Jesus sought the soul of the sinful woman of Samaria — hated and despised Samaria. And He saved it; she was saved herself; and she saved others. John 4.

The Prodigal Son became a swineherd — the lowest possible depth to which a Jew could sink. Yet he repented, returned, and was restored. Luke 15:11-32.

The Son of man came to save all — even the small. "It is not the will of your Father in heaven that one of these little children should perish. Take heed that you despise not one of these little ones;

for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." . Mt. 18:1-14.

Christ leaves the ninety and nine and seeks the single stray sheep, and seeks till He finds the lost, and rejoices more over that one than over the ninety and nine.

Christ lights a candle, sweeps the house, seeks diligently till He finds the one lost penny; and He rejoices over His find. Luke 15:10. Even a bruised reed shall He not break, and the smoking flax shall He not quench. Mt. 12:20. Nothing is to be thrown away, everything is to be saved, mended, and used.

Christ is the original Efficiency Engineer and Salvage Corps.

We have been lost and we have been found; shall not the found seek the lost?

"Love; Serve," is the motto of the Shaftesburys, and the seventh Earl nobly lived up to it all his life, which he gave to the poorest of London's paupers. When

"the Coster Earl" died, he had a monster funeral. A laborer with crepe on his sleeve said in a choking voice, "Our Earl's gone. God Almighty knows he loved us, and we love him. We shan't see his likes again."

"Look, Jim, look!" cried a ragged urchin in front of a picture store.

"What is it?"

"Why, there he is. That's our Earl!"

It can be done, for it has been done.
Will you do it? Will you do it now?

"I, a sinner, come to Thee,

And acknowledge my transgression;
Tender mercy show to me,

Grant me graciously remission;
Let these words my soul relieve:

'Jesus sinners doth receive.'

Come, ye sinners, one and all,

Come, ye all have invitation;

Come, obey His gracious call,

Come, and take His free salvation.

Firmly in these words believe:

'Jesus sinners doth receive.'"

The Gift of Christ

Luke 22: 14-23

I.

The Giver

The eternal Son of God came down from heaven and became the Son of man in order to give Himself a willing sacrifice for the salvation of a world lost in sin.

When the hour was come — the great hour of all time and eternity, when our High Priest in the Holy of Holies was to make an eternal atonement for the sin of the world. When the hour was come, Jesus sat down, and the twelve apostles with Him, around the Lord's Table, for the last time to eat the Old Testament, and for the first time to eat the New Testament. Here is the Great Divide of all the ages; old things have passed away, behold, all things have become new.

II.

The Gift

Jesus took the large, thin, unleavened bread, broke it into smaller pieces, and gave it to His disciples; He gave them bread. As He gave it, He said, Take eat, this is my body which is given for you.

He gave His body in connection with the bread; the bread is the communion of the body, the means of communicating the body. There is no absence of the bread or the body; there is a Real Presence of the body with the bread.

Christ gave them the wine. And He said. This cup is the new testament in my blood. There is no absence of the wine, and there is no absence of the blood; there is a Real Presence of the blood and the wine, the wine being the communion of the blood.

The Testator gives Himself as the inheritance.

The bread and wine are eaten and

drunk in a natural manner. The body and blood are eaten and drunk in a supernatural manner; not in a physical manner as earthly food, but in a spiritual manner as heavenly food. The real but spiritual body is really but spiritually present and is really but spiritually eaten by all communicants. He that eateth and drinketh worthily eateth and drinketh salvation to himself; he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, making no difference between this heavenly food and earthly bread.

Beside the spiritual eating in the sacrament there is another spiritual eating outside the sacrament. Of this the Lord speaks in John 6, feeding on Christ as the food of the soul when we believe the Gospel read or preached. "Believe, and you will have communicated," says Augustine.

III.

The Purpose of the Gift

1. "Given and shed for you for the remission of sins." Sin is a debt, and the King right royally remits the debt, does not impute the debt to us, but crosses it off from His books. How can He do that? He Himself pays the debt by the blood He shed, shed through the crown of thorns pressed on His holy head; shed through His hands and feet; shed through the spear thrust into His side. He became sin and curse for us in our stead, as our substitute, and now we are in Him the righteousness that availeth before God.

Do not rely upon your prayers, your sufferings, your good disposition, your good resolutions, your good works — they all have no atoning virtue. We are reconciled to God by Christ's death. Without the shedding of blood there is no remission of sins. And the blood of

Jesus Christ, God's Son, cleanseth us from all sins.

2. "This do ye in remembrance of me." Remember no one could save you but God Himself. Remember it took the blood of Jesus Christ, God's Son, to wash away your sins. Think of the greatness of your sins! Think of the greatness of God's love and sacrifice! Remember Jesus Christ, have your head and heart full of Him, then Satan cannot enter in. Remember Jesus Christ, and you will overcome temptations. Remember Jesus Christ, and you will get strong to grow more like Him, day by day, in every way.

3. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

The Passover was a memorial of the salvation from Egypt, and also a prophecy of the salvation by the Lamb of God that taketh away the sin of the world. And so is the Lord's Supper a

monumental memorial of the great salvation won on Calvary, and it is also a glowing prophecy of the complete salvation to be brought in at the second coming of the Lord in great glory to take His ransomed home in heaven. And till He come, we show the Lord's death as often as we eat this bread and drink this cup.

IV.

The Receivers of the Gift

The sinner, for the Supper is for the remission of sins. The sinner who sorrows over his sins. The sinner who is helpless to help himself and comes to Christ for help. The sinner who is bankrupt and comes to Christ to straighten out his financial affairs. The sinner who pleads guilty and comes to Christ for pardon and peace. The sinner who hungers and thirsts after righteousness and comes to Christ to be filled. The sinner who is naked and comes to

Christ to be clothed in righteousness and holiness.

“I have heartily desired to eat this passover with you before I suffer,” so says the Savior. Have you a like hearty desire to eat the passover with your Savior? Do you go once a year as a matter of form, or habit, or superstition? Do you go while you continue in sin? Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s table, and of the devils.

The Lord said, Behold, the hand of him that betrayeth me is with me on the table.

Lord, is it I?

God forbid!

Jesus, Bread of life, I pray Thee,
Let me gladly here obey Thee,
Never to my hurt invited,
Be Thy love with love requited;
From this banquet let me measure,
Lord, how vast and deep love’s treasure;
Through the gifts Thou here dost give me
As Thy guest in heaven receive me.

Amen.

The Prayer of Our Priest

John 17

I.

The Father Sent the Son

“Thou didst send me into the world; I came out from Thee; from the glory which I had with Thee before the world was.” vv. 3, 5, 8, 18, 21, 23, 24, 25.

The eternal Son of God at Christmas time was sent into the world, born of the Virgin Mary, and became the Son of man, our Elder Brother.

II.

For What Was Jesus Sent?

1. To preach God's Word.

“The words which Thou gavest me I have given to the men which Thou gavest me.” vv. 6, 8, 14.

And He adds, "I have declared unto them Thy name, and will declare it." v. 26. He still preaches through His preachers. "Verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me." John 13:20; Luke 10:16; Mt. 10:40.

2. To do God's work.

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." v. 4.

What work? To save the sinful world by His holy life and innocent suffering and death on the cross as our substitute. "That He should give eternal life to as many as Thou hast given Him." v. 2.

III.

What Is This Life Eternal?

"This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." v. 3.

God is spirit; and no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. We see the glory of God in the face of Jesus Christ. John 1:18; 4:24; 14:9; 1 Tim. 1:17; Heb. 11:27; 2 Cor. 4:6.

To know Christ is to believe in Christ. "This is the work of God — wherewith He is pleased — that ye believe on Him whom He hath sent." "This is His commandment, That we should believe on the name of His Son Jesus Christ." "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." John 6:29; 1 John 3:23; 5:10.

To know Christ is to love Christ. "He that loveth not knoweth not God; for God is love." "If a man say, I love God, and hateth his brother, he is a liar. And this commandment have we of Him,

That he who loveth God love his brother also." 1 John 4:8, 20, 21.

To know Christ is to obey Christ. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. And hereby we do know that we know Him, if we keep His commandments." 1 John 2:3, 4.

God in Christ is the only true God; all other gods are idols, and an idol is nothing. Men without Christ are without God. Eph. 2:12. Before men are Christians they know not God, and do service to them which by nature are no gods. Gal. 4:8. He that honoreth not the Son honoreth not the Father which hath sent Him. John 5:23; 15:23. Whosoever denieth the Son, the same hath not the Father. 1 John 2:23. Whoever abideth not in the doctrine of Christ, hath not God. 2 John 9.

IV.

How Do Men Get This Life Eternal?

“I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me. These things I speak in the world, that they may have my joy fulfilled in themselves.”
vv. 8, 13.

When we believe the eternal word, we receive the eternal life, and have the heavenly joy.

Samuel Taylor Coleridge wrote: “I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experiences that more than threescore years can give, I, now on the eve of my departure, declare to you — and earnestly pray that you may here-

after live and act on the conviction — that health is a great blessing — a competence obtained by honorable industry a great blessing — and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.”

V.

For What Are Men Saved?

“For their sakes I sanctify myself, that they also might be sanctified in the truth” — of God’s word. vv. 17, 19.

Christ sanctified Himself, separated Himself for sacred service, that Christians might be sanctified, separated for sacred service. God’s word saves us, and God’s word sanctifies us; yes, us, as well as the Apostles.

“Neither pray I for these alone, but for them also which shall believe on me through their word.” v. 20.

“We may justly write this comfortable text in letters of gold, as it relates to us all. For it is our glory and consolation, our treasure and pearl; so that for us Gentiles the whole Scriptures do not afford a more comfortable saying than this one,” says Luther. Yes, nineteen hundred years ago Jesus at Jerusalem prayed for you and me in Milwaukee in 1928.

And if our High Priest prayed for us, shall we not as royal priests pray for others?

VI.

What Is the Reward?

1.

The Glory of Christ

“Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.” v. 5.

2.

The Glory of the Christians

“Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me; for Thou lovedst me before the foundation of the world.” v. 24. And still more, “The glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be perfect in one.” v. 22, 23.

We saved sinners shall share our Savior’s shining glory! Our joy is too deep for words. Let us reverently bend our knees and worship in silence.

When Henry VIII sent Bishop Fisher of Rochester out of the Tower to the block, he took his Greek Testament out of his pocket, looked up to heaven, and prayed, “Now, O Lord, direct me to some passage which may support me

through this awful scene." His eyes fell on this verse, "This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent." And he cried, "Praised be the Lord! this is enough both for me and for eternity."

Christ's Double Grace

2 Cor. 8-9: 1

I.

The Grace of Christ to Us

The Lord Jesus Christ, the King of kings and Lord of lords, the King of Glory, showed grace, stooped from heaven's heights and bent low down to earth, His footstool, to show His undeserved love, His free favor. He doffed His rich robes of royalty and donned the shackles of a slave; He had not where to lay His head; He washed the feet of His disciples; He died the cursed death of a

criminal; He was buried in the tomb of a stranger. Did He give till it hurt?

Truly, though He was rich, yet He became poor; He became poor for your sakes. He became poor that ye might become rich; that ye might become rich through His poverty, at His expense!

What do I get out of Church? I get what most people want to get and most people do not get, I get rich. I get really rich with real riches, riches I'll never lose, riches to last to all eternity. Christ gives me heaven with all its unspeakable joys and endless glories. Eph. 1:3; 1 Cor. 3:22, 23.

To this vale of tears He comes,

Here to serve in sadness,

That with Him in heaven's fair homes

We may reign in gladness.

We are rich, for He was poor —

Is not this a wonder?

Therefore praise God evermore,

Here on earth and yonder.

II.

The Grace of Christ Through Us

I. The Macedonians.

a) The grace of Christ is the grace of giving.

b) This grace of giving was bestowed upon the Macedonians, and they bestowed the grace of God upon the needy children of God at Jerusalem. Stop, look, listen! — The collection of money is called a “grace” of God.

Is giving a disagreeable burden or a blessed privilege? Giving is a grace; have you this grace? If not, why not? Ye have not, because ye ask not. Jas. 4:2.

Here is something new under the sun. Here begins the bridging of the gulfs of distance, race, language, and social conditions, because we are all one in Christ Jesus. Since then money has been sent

back and forth over continents and oceans to feed bodies and souls of all sorts and conditions of men, because they are all one in Christ Jesus.

c) The Macedonians had a great trial of affliction, they were persecuted for their faith. Did they refuse to help by pleading they had troubles of their own? Not the Macedonians. A fellow feeling makes one wondrous kind. Because they had troubles of their own, they could feel for others in their troubles. And they felt in the right place, they felt in their pockets.

d) The Macedonians were in great affliction. Were they bitter and sour? Wouldn't you be? Wonderful to relate, they had an abundance of joy. Peculiar people, these Macedonians, abundance of joy in great affliction! We glory in tribulations. Rom. 5:3. That secret of the Lord is with them that fear Him. Ps. 25:14.

e) Another thing — though poor, yet rich, though rich, yet poor. Very puzzling. They were poor, and, of course they all lustily sang the popular song, "Charity begins at home." Wouldn't you? Not they. They were in deep poverty, yet they abounded in riches of liberality. What a rare combination! From the riches of their liberality they gave themselves still poorer. They gave to their power — is not that the limit? Not for them. They gave to their power, and beyond their power! We would not believe it, if Paul had not told us. They gave till it hurt to ease the others' hurt. That is not giving, that is sacrificing. That is real sympathy, the kind you read about, to bring about.

f) Still another marvel in Macedonia — "They were willing of themselves." The preacher did not have to beg them to give, they begged the preacher to take! Listen! "They prayed us with much en-

treaty that we should receive the gift." That is the financial system. They needed no new fangled Stewardship Secretary and Every Member Canvass, and Quarterly Statements and Catch-up Envelopes. Let us introduce the Macedonian system.

g) These Macedonians gave more than Paul had hoped. They raised their quota, and then some. They went way over the top.

There is a reason. Sure. What is the reason? Easy. "They first gave their own selves to the Lord."

They sang something like the grand old hymn —

"Here, Lord, I give myself to Thee,
'Tis all that I can do."

If their persons belonged to the Lord, their purses belonged to the Lord. A Christian and His Lord's money are soon parted. Personal religion is purse-and-all religion.

Do you belong to the Lord?

2. The Corinthians.

Now let these poor country Macedonians be an example to you rich city Corinthians! "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." For the greatest of these is charity, love in giving. Abound, and abound more, increase, grow in this grace, and keep on growing. Otherwise the fair flower will not ripen into fair fruit; the arch will be without the all-important capstone; the royal crown will show an ugly gap in the place of the sparkling crown jewel.

"I speak not by way of commandment." I do not come with a crowbar to pry you loose from your rock. A gushing spring needs no forcepump.

I speak "by occasion of the forwardness of others." What others are for-

ward to do, you will not be backward to do. Do not be slackers.

I speak "to prove the sincerity of your love," your love to Christ for the riches of His grace has bestowed upon you. Money talks.

A year ago you talked about being willing. The way to hell is paved with good intentions. You've had your talk, now let your money talk. "Now let there be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Your Church envelope should be according to your pay envelope. "For I mean not that other men be eased, and ye burdened." Don't cheat at pledge cards. All play fair; each do his share, that there be a real equality.

It is a grace of God that gives you the chance to give, and it is a grace of God

that gives you the willingness to give ; for both graces you will be grateful. Be as willing as God has made you able, and then your "grace" will be received and rewarded.

Frederick William I of Prussia was a he-man all through. When he succeeded to the throne, he reduced the court to extreme simplicity. Finery in dress no longer was tolerated, and expensive feasts were taboo. Other monarchs spent huge sums on fetes for foreign guests and ambassadors. Frederick William regaled them with a mug of beer and a pipe of tobacco in his smoking room. He did this for the good of his country.

In our day President Coolidge practised economy and urged it on Congress, for the good of the country.

Lady Huntingdon said: "When I gave myself up to the Lord, I likewise devoted to Him all my fortune, with this reserve, that I would take with a sparing

hand what might be necessary for my food and raiment."

She gave up her expensive residences and liveried servants and aristocratic horses and carriages and sold all her jewels. Her income of about \$6,000.00 a year she gave to the Lord. She built and kept up a college for preachers, built chapels in various parts of Great Britain and supported preachers in various parts of the world.

Leaving her house, a visiting merchant said, "What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished — and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly."

Another Christmas Greeting

Gal. 1, 3-5; 2, 20

Grace to you! "Rejoice," said the cheerful Greek. "Peace to you," said the serious Jew. Paul blends the Greek tenor and the Hebrew baritone into a duet to chant the greeting to the Church of Jesus Christ. "Grace" sums up all blessings by God, "peace" gathers up all blessings enjoyed by man. Grace is the Father's bounty in Christ to His undeserving children, peace is the restful happiness of the prodigal returned to his father's heart and home. Grace is the fountain of redeeming love, peace is the river whose streams make glad the city of God. Grace gives peace, and the two benedictions go together.

These heavenly gifts come to us from God the Father, and they come through our Lord Jesus Christ. Christ is the

almoner of the Father's bounties, the distributor of God's gifts. All things have been created through Christ . . . and in Christ all things consist, hold together. And it was the good pleasure of the Father through Christ to reconcile all things to Himself. Col. 1, 16-20.

I.

The Son of God, our Lord Jesus Christ, loved us, loved me. Wondrous thought! Loved me when I sought Him not, loved me when I 'gainst Him fought!

II.

The Son of God gave Himself up for me. He gave up heaven for Bethlehem's manger; He gave up His royal robes for swaddling clothes; He gave up heavenly treasures for earthly poverty; He gave up the worship of angels for the curses of sinners; He gave up His crown of glory for a crown of thorns; He gave up His

heavenly throne for a felon's cross; He gave up His life and laid it in a stranger's tomb.

III.

The Son of God gave Himself up for our sins. What are our sins?

Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him. 1 John 3, 15. That means you. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 5, 28. That means you. Be not deceived, adulterers shall not inherit the kingdom of God. 1 Cor. 6, 9. 10; Hebr. 13, 4. That means you. A dishonest desire in the heart, envy, covetousness is theft. Be not deceived, thieves and covetous men, who are idolaters, shall not inherit the kingdom of God. 1 Cor. 6, 9. 10; Eph. 5, 5. That means you. Did you ever imagine evil in your heart against your neighbor?

Zech. 8, 17. Then you are a false witness, and a false witness shall not be unpunished. Prov. 19, 5. That means you.

Are you perfect, even as your Father which is in heaven is perfect? Matt. 5, 48; 22, 37. 39. No. Then you are a sinner, and the soul that sinneth it shall die. Ezek. 18, 20.

Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man. Mark 7, 21. And nothing that defileth shall enter into the gate of the city of God. Rev. 21, 27. And that means you.

Verily, the heart is deceitful above all things, and desperately wicked. Jer. 17, 9. A desperate case demands a desperate cure. Either Christ must die for us or we must die for ever. Christ promptly and resolutely gave Himself up for us,

for me. The noonday sun was hid by a pall of darkness, the earth quaked, the Father turned His face away, the Son of His love was forsaken, He was made sin, made a curse for us.

The judgments of God are past finding out. The death of Christ is one of the secret things that belong to the Lord our God. But so it is. He gave Himself up for me and the blood of Jesus Christ, God's Son, cleanseth us from all sin.

The Son of God gave Himself up to deliver us out of "the present world, evil as it is."

Was the world really so evil? "The prince of this world crucified the Lord of glory." 1 Cor. 2, 8. And Paul, His greatest apostle, was "made as the filth of the world, the offscouring of all things," and beheaded, and so all the prophets, and so all the apostles, and so all that would live godly in Christ Jesus

shall suffer persecution. 2 Tim. 3, 12; 1 Cor. 4, 9-13; 15, 30. 32; 2 Cor. 6, 4. 10; 11, 16, 33.

As the world was evil then, so it is evil now — look at every morning paper. As the world is evil now, so it will be evil till the Judgment Day — as it was in Noah's day.

But the Son of God gave Himself up for us, that He might deliver us out of this present evil world. Already has God translated us out of the kingdom of darkness into the kingdom of His dear Son, the kingdom of grace through the means of grace. He will keep us steadfast in His grace unto our blessed end and then translate us into the kingdom of His dear Son, the kingdom of glory. "In my Father's house are many mansions, and I go to prepare a place for you, that where I am there ye may be also." Yes, the Lord shall deliver me from every evil work, and will preserve me unto His

heavenly kingdom; to whom be glory
for ever and ever. Amen.

“O Life divine —

Poured out instead of mine —

O Sacrifice —

Who by Thy death hast made my ransom
price —

In whom I see

The righteousness which God accepts for
me —

Pour out Thyself within me now:

Life of my life be Thou:

As deeper in Thy death I die,

Rise Thou within and sanctify

Thy temple — working in me, to fulfill,

O living Christ, Thy Father's will.

— Edith H. Divall.

IV.

The Son of God gave Himself up for
us according to the will of God the Father.

The Father gave His only begotten Son,

and the Son gave Himself, but He did it according to the will of the Father. Before the foundation of the world the Father chose us unto the adoption of sons through Jesus Christ. Eph. 1, 1-5. Christmas is the festival of the Father. It is the love of the Father that prepared our Christmas gifts — “Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.” 1 Cor. 2, 9. To God the Father be glory for ever and ever.

But, oh! Eternity's too short
To utter all Thy praise.

Christ's Gift of Love

Eph. 5, 2. 25-27

I.

For Salvation

Christ hath loved us. He proved His love by giving Himself in the Christmas cradle at Bethlehem and on the cruel cross on Calvary.

1.

He gave Himself as an offering and a sacrifice. He bore our sins, and He was sacrificed for us, for our good. In order to be for our good, He had to sacrifice Himself in our stead, as our substitute.

In my place condemned He stood,
Sealed my pardon with His blood —
Alleluia, what a Savior!

2.

He gave Himself for us an offering and a sacrifice to God. Holy God was angry at our sins and had to punish us for our sins, but Christ washed away

our sins by His blood and satisfied the demands of justice.

3.

Christ sacrificed Himself to God for a sweetsmelling savor. Lev. 1, 9. By this offering God was pleased. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Christ gave Himself for our salvation.

II.

For Sanctification

Christ gave Himself for the Church that He might sanctify and cleanse it by washing it. He washes it with the water-bath in the Word. Holy Baptism is this bath of the new birth. Baptism is water plus God's Word. The Word comes to the element and becomes a sacrament. So Baptism is not an empty rite, a mere ceremony, but it is a means of grace, through which we get God's grace. It is

not the water, indeed, that works the benefit, but the virtue of the Word of God which is in and with the water, and our faith which trusts this Word of God in the water.

Christ cleanses the Church that He might present it to Himself a glorious Church. It is Christ, and Christ alone, and no one else, that cleanses the Church. And He cleanses it that He might present it to Himself, for Himself, for Himself alone, and for no one else. The Church is His own private, personal, peculiar property, His bride.

Christ would have His Church glorious, one to be admired, not one of which He must be ashamed. Glorious, that is, white, bright, sparkling, holy and without blemish.

Holy Baptism is for justification and here also for sanctification. It gives us the new life, that we might walk in newness of life.

Forgiveness of sins at the root is to grow up and unfold in the beauty of holiness.

The Church's one foundation

Is Jesus Christ, her Lord ;

She is His new creation

By water and the word ;

From heaven He came and sought her

To be His holy bride ;

With His own blood He bought her,

And for her life He died.

This wonderful gift of Christ is to be utterly practical, thus fulfilling the Greek ideal of "Beautiful and Good." The high and holy relation between Christ and the Church is to be light and leading for the relation between husband and wife, the heavenly directing and blessing the earthly.

1. Husbands, love your wives, even as Christ loved the Church.

As the heavenly Bridegroom loved His Bride, the Church, the chaste virgin, 2 Cor. 11, 2, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh. Matt. 19, 5; Gen. 2, 24. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself.

2. Wives, submit yourselves unto your own husbands, as unto the Lord. Christ is the Savior of the Church, His body, and He is the Head, to rule His body. And the husband is the head of the wife, to rule his wife. Therefore, as the Church is subject unto Christ, so let the wives be

to their own husbands in everything. Let the wife see that she reverence her husband.

This is the will of Christ, and obedience to the will of Christ is not degrading slavery, but elevating divine service and worship. What a wonderful picture, the chivalrous, sacrificing husband and the loving, obedient wife!

Here is Christian family order, family co-operation, family team work, family success. The husband brings loving sacrifices for the good of the wife, and the wife brings loving sacrifices for the good of the husband.

My dear sister, are you afraid of losing your own identity, your own personality, your own individuality, your own mind, your own will? Don't be afraid! You keep all that and you exercise all that. To whom are you subject? To your own husband, the man whom you have chosen

for yourself. No tyrant has forced your neck into a slave's yoke.

In what are you subject? In everything relating to family matters. You are the junior partner in the domestic business.

In spiritual matters you are absolutely free. Your husband is not the master of your soul. One is your Master, even Christ. In Christ Jesus there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female (there is neither husband nor wife); for ye are all one in Christ Jesus. Gal. 3, 28.

The wife dare not obey if the husband forbids her to go to church, or to go to her own church, or to have children, or to bring up her children in a Christian manner. Here she must assert her royal priesthood, her Christian liberty and independence. We must obey God rather than men. In family matters the wife loyally obeys her husband, for Christ's

sake; in spiritual matters she heroically disobeys her husband, for Christ's sake. Render unto the husband the things of the husband, and unto God the things of God.

O blest the house, whate'er befall,
Where Jesus Christ is all in all;
Yea, if He were not dwelling there,
How poor, and dark, and void it were!

O blest the house, where faith ye find,
And all within have set their mind
To trust their God and serve Him still,
And do in all His holy will.

Then here will I and mine today
A solemn cov'nant make and say:
Though all the world forsake Thy word,
I and my house will serve the Lord.

The Shepherd's Gift

John 10: 10-18

I.

The Shepherd Saves the Flock

"I am the Good Shepherd," the true, real, excellent, lovely Shepherd. God had promised His people a Shepherd-King. Ezek. 34, 23; 37, 24; Is. 40, 11; Gen. 49, 24; Ps. 23. In the face of His bitter enemies, the Jewish rulers, Christ here boldly claims these Messianic prophecies were fulfilled in Himself. He was the promised Messiah. Here is sublime grandeur and divine majesty in the lowly Nazarene.

"I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep."

In days of old the shepherd's life was not the peaceful life of playing the pipes of Pan, but it was a strenuous and a

dangerous life. Jacob told Laban of the cruel cold and scorching sun endured for the sheep, and David took his life in his hands when slaying a bear and a lion in defense of his father's flock. David's Son and Lord did in fact lay down His life for the sheep.

Now what a contrast! But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. Acts 20, 29; Matt. 7, 15.

"I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

The Good Shepherd died that the sheep might live. His death was a sacrifice. The Good Shepherd substituted for the

sheep. He made the vicarious atonement. That is Christianity, and there is none other. In all the wide world and in all the world's centuries He, and He alone, is the one that laid down His life for the sheep.

Blessed are we if the Good Shepherd can say of us, "I know my sheep." Woe is us if He must say to us, "I know you not. I never knew you." Matt. 25, 12; 7, 23.

The Good Shepherd layeth down His life for the sheep. This was not an accident, this was in God's plan. "This commandment have I received of my Father." v. 18; 6, 38. Because the Father loved the sheep, He sent the Good Shepherd to die for the sheep. "Smite the Shepherd," said the Lord of hosts, and Jesus went that they might smite the Shepherd. Zech. 13, 7; Matt. 26, 31.

The Good Shepherd layeth down His life for His sheep, not only because it

was the Father's commandment, but also because it was the Good Shepherd's good will. "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Surely, here is the Prince of Life, who handles life with divine sovereignty, as we doff and don a coat. His death was not a calamity, a defeat; it was an accomplishment, a victory.

When Peter tried to hinder Him from going to His cross at Jerusalem, Jesus sternly cast him aside and resolutely set His face and foot to fulfill the prophecies.

The hireling feeds not the sheep but feeds on the sheep, cares only for the fleece and the flesh. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. One is selfish, the other unselfish. One sacrifices the sheep

for himself, the other sacrifices Himself for the sheep. The sheep had been sacrificed had the Shepherd not been sacrificed. One takes life, the other gives life, more abundant spiritual life in this world, and the glorious life in the next world.

Why was it needful for the Good Shepherd to give His life for the sheep?

"All we like sheep have gone astray; we have turned every one to his own way. . . . The Lord hath laid on Him the iniquity of us all. . . . For the transgression of my people was He stricken." Is. 53.

The Father was quite satisfied with the sacrifice of the Good Shepherd. "Therefore doth my Father love me, because I lay down my life, that I might take it again."

The God of peace brought again from the dead that great Shepherd of the sheep, and we are now returned unto the

Shepherd and Bishop of our souls. He was delivered for our offenses, and raised again for our justification. He humbled Himself, therefore God highly exalted Him. Heb. 13, 20; 1 Pet. 2, 25; Rom. 4, 25; Phil. 2, 9.

II.

The Shepherd Feeds His Flock

The Shepherd calleth His own sheep by name, and leadeth them out, and they shall find pasture. vv. 3-9; Ps. 23.

The Good Shepherd nourishes our souls with the bread from heaven and with the water of salvation so that we hunger and thirst no more. He gives us His body and blood for the remission of sins.

III.

The Shepherd Enlarges His Flock

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice."

That the hated and despised Gentile dogs should come into the Jewish fold pricked the pride and prejudice of the Jews, and they exploded, "He hath a devil, and is mad; why heed ye Him?"

"I must bring them." By His blood on the cross Christ broke down the middle wall of partition between the two, and of the two made one. The strangers are now fellow-citizens with the saints, and the aliens are now of the household, the family of God. A wonderful War for the Union. Eph. 2, 11-22; Rom. 3, 29; 10, 12; Gal. 3, 28.

How is the union brought about and the flock enlarged?

"They shall hear my voice."

How?

"He that heareth you, heareth me."
Luke 10, 16.

Christ is the Head, we are the members of His body. The Head does His

work through His members. Christ has no feet and no voice but our feet and our voice; these He uses to go and preach, and thus He enlarges His flock through us, as He did through Peter and Paul. Acts 4, 20; 5, 29, 41; Eph. 3, 8; 1 Cor. 9, 16.

“Christian” and “Missionary” are two names for the same person, and they both mean the same. You cannot be a Christian *minus* a missionary, or *plus* a missionary. No, a Christian is a missionary; if he is not a missionary he is not a Christian. “I believed, therefore have I spoken.”

A Christian is Christ's echo. “I must bring the other sheep,” says Christ; “I must bring the other sheep,” echoes the Christian. “They shall hear my voice,” says Christ; “They shall hear my voice,” echoes the Christian.

IV.

The Shepherd Unites His Flock

"There shall be one flock, one Shepherd." v. 16.

The Christians are to go into all the world and disciple all nations by baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. All sorts and conditions of men make up the one holy Christian Church, the one union of saints. All believers in Christ and only believers in Christ are the one Church of Christ.

What will be our reward? Demosthenes made his great "Speech for the Crown," which faded away, but we preach our great gospel for the crown, which fadeth not away. "When the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away." 1 Pet. 5, 4. The Good Shepherd says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12, 32.

The Image of God

Col. 1 : 15

God is a spirit; and no man hath seen God at any time, nor can see Him. 1 John 4 : 12; John 1 : 18; 4 : 24; 1 Tim. 6 : 16.

Would you like to see this invisible God?

I.

Christ Is the Image of God

When the electric light is too glaring, we put a shade around it, and then the light is mild and mellow. The light in which God dwells is so dazzling that no one can see Him. He covered Himself with the shade of our flesh and blood, and now the light is mild and mellow. Now we can look at Him, and as we look at Christ, we look at God; for Christ is the image of God; as the printed letter is the image or character of the type that printed the letter.

The invisible God became visible in Christ, and only in Christ. "He that hath seen me, hath seen the Father." John 14:7-11; Eph. 2:12.

The disciples saw, heard, and handled Him, walked with Him, and talked with Him. 1 John 1:1-3.

In the New Testament Christ's picture is plainly painted before our eyes. Gal. 3:1. Study it closely.

II.

Christ Is the Head of Creation

"Gentle Jesus, meek and mild" — yes, also the "Firstborn of every creature, for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist" — are preserved in running order.

III.

Christ Is the Head of the Church

The Head of all the creation is also the Head of the Church, His body. It is His Church, because in Him we have redemption through His blood, even the forgiveness of sins. He purchased the Church with His own blood. Christ is the Head of His body, and we are the members of His body. Eph. 1:17, 22, 23; 5:23; 1 Cor. 12:27.

God hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, and hath made us meet to be partakers of the inheritance of the saints in light.

Christ is the Head of His body, the Church, for He is the beginning, the first-born from the dead, the first in time and the first in rank — that in all things He might have the preeminence, the precedence, the leadership, the captaincy, the first place.

For it pleased the Father that in Christ should all fulness dwell, all fulness of the divine nature and all fulness of divine grace; and, having made peace through the blood of His cross, by Christ to reconcile all things unto Himself, by Christ, I say, whether they be things in earth or things in heaven.

Christ is the King in the kingdom of power, Christ is the King in the kingdom of grace, and Christ is the King in the kingdom of glory. All fulness dwells in Him. He is all in all.

“Bring forth the royal diadem
And crown Him Lord of all.”

IV.

And You?

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath the Father reconciled in the body of Christ's flesh through death.

What For?

To present you unblamable and unreprouvable in His sight.

How?

If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard.

Thee may our tongues forever bless;
Thee may we love alone,
And ever in our lives express
The image of Thine own.

Thank God that Christ is the image of God, and that we can say with Lucy Larcom —

“In Christ I feel the heart of God
Throbbing from heaven through earth;
Life stirs again within the clod,
Renewed in beauteous birth;
The soul springs up, a flower of prayer,
Breathing His breath upon the air.

In Christ I touch the hand of God,
From His pure height reached down,
By blessed ways before untrod,
To lift us to our crown ;
Victory that only perfect is
Through loving sacrifice, like His.

Holding His hand, my steadied feet
May walk the air, the seas ;
On life and death His smile falls sweet,
Lights up all mysteries :
Stranger nor exile can I be
In new worlds where He leadeth me.

Not my Christ only ; He is ours ;
Humanity's close bond ;
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell :
Now are we His, and all is well."

The Fulness of the Godhead

Col. 2

I.

In Christ

1. God prepared Him a body, from the body of the Virgin Mary, so that Christ is flesh of our flesh and bone of our bones. He is so truly human that some deny He is God. But

2. In Him dwelleth the fulness of the Godhead, for God was in Christ, who is God manifest in the flesh, Emmanuel, God with us. He is Life full of grace and truth, the wisdom and power of God. John 1, 14; 5, 26. 27; 14, 8. 9; Col. 2, 3; 1 Cor. 1, 24. 30; Matt. 28, 18. He is so truly God that some deny He is man. But in Christ dwelleth the fulness of the God-head bodily. A simple but sublime sentence; short, but big with meaning. Christ is both God and man in one person, the Godman.

“Veiled in flesh the Godhead see;
Hail th’ incarnate Deity!
Pleased as man with man to dwell,
Jesus, our Emmanuel.”

II.

In the Christian

1. Ye are complete in Christ, made full, filled with all the fulness of God, being “in Christ,” who is the Head of all principality and power. Eph. 1, 23; 3, 19; 4, 13; 2 Cor. 6, 16; John 14, 23; 15, 4. 5; 17, 23; 1 Cor. 1, 6. 30; 2 Pet. 1, 3. 4.

2. Ye are complete in Christ, in whom ye also are circumcised with the circumcision made without hands, that is the circumcision of Christ, which is doffing the body of the sinful flesh.

How? You have been buried with Christ in Baptism. Rom. 6, 3. 4. 7. All our sins were laid on Christ. Is. 53, 6. He was buried, and we with Him. And death is a discharge of all debts.

You have been raised with Christ in Baptism. He was raised for our justification, and we are raised with Him, justified before God. Rom. 4, 25; 1 Cor. 1, 30; 15, 1-22; Eph. 2, 4-7.

Ye have been buried and raised through faith. Through faith we accept the benefits and make them our own. Abraham's faith was counted to him for righteousness, and our faith is counted to us for righteousness. Rom. 4, 1-25.

This faith is the working of God who raised Christ from the dead. God did both with the same power. It is given you to believe in Christ. Phil. 1, 29; 2, 13. Christ is the beginner and finisher of faith. Heb. 12, 2; John 6, 44. 65; Eph. 2, 4-10. Of His own will God begat us with the word of truth. Jas. 1, 18; Rom. 10, 13-17.

God worked this saving faith in Baptism. As many of you as have been baptized into Christ, have put on Christ, put on His holiness to cover your sinfulness.

Gal. 3, 27; Rom. 13, 14; Eph. 4, 24; 5, 26; Col. 3, 10. 12; Tit. 3, 5-8; 2 Cor. 5, 17; John 3, 1-6; Acts 2, 37. 38; 22, 16; I Pet. 3, 20. 21. And you being dead in your actual sins and the uncircumcision of your flesh, your original sin, hath God quickened together with Christ.

3. Ye are complete in Christ. How? God has forgiven you all trespasses. How could He? He blotted out the accusing bill of the Ten Commandments which was contrary to us, which we owed, which condemned us. This damning evidence of our guilt God "took out of the way." How? "Nailing it to the cross." On the cross of Christ the bill was paid. Christ became sin and a curse for us. 2 Cor. 5, 21; Gal. 3, 13. Thereby He freed us from the sin and the curse. And through Baptism we become partakers of this great deed of the great God.

4. Ye are complete in Christ. God spoiled principalities and powers, the hell-

ish powers headed by Satan. God overcame them and spoiled them, to the victor belong the spoils of war. God stripped Satan of the armor in which he trusted. Luke 11, 22. God made a show of them openly, triumphing over them in the cross of Christ. By death God destroyed him that had the power of death, that is the devil.

The cross was formerly the symbol of the curse and shame, now it is the symbol of victory and glory. "In this sign thou shalt conquer."

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

5. Ye are complete in Christ. Let no man therefore judge you in meat, or drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Through

Christ we are freed from Sabbatarianism, Seventh Day Adventism, and like enslaving, legalistic false teachings.

6. Ye are complete in Christ. Let no man uncrown you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

False preachers may come in sheep's clothing, but inwardly they are ravening wolves, tearing up and devouring the souls. They may come as humble and holy as angels, but they are puffed up with spiritual pride. See that you hold to Christ, the Head. He, and He alone, gives all the true nourishment that holds all the parts of the body together to grow into true godliness.

Living Bread, Thy life supply,
Strengthen us, or else we die.
Thou, who feedest us below,
Source of all we have or know,
Grant that with Thy saints above
We may reach Thy feast of love.

7. Ye are complete in Christ. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which are all to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

If complete in Christ, why flutter around for other things? They cannot truly satisfy the soul and help you to true godliness.

I lay my wants on Jesus;
 All fulness dwells in Him;
 He heals all my diseases,
 He doth my soul redeem.

Just as I am, poor, wretched, blind;
 Sight, riches, healing of the mind,
 Yea, all I need, In Thee I find.
 O Lamb of God, I come, I come.

Chief of sinners though I be,
 Christ is all in all to me;
 All my wants to Him are known,
 All my sorrows are His own;
 Safe with Him from earthly strife,
 He sustains the hidden life.

8. Ye are complete in Christ. And this I say, lest any man should beguile you with enticing words. Beware lest any man capture you, as spoils of war, through philosophy and vain deceit, after the tradition of men, after the abc's of the world, and not after Christ. vv. 4. 8.

Fictions they teach with cunning art,
And lies of man's invention ;
Not grounded on God's word, their heart
Breeds naught but strange dissension ;
One chooses this, another that,
Untold divisions they create,
Though saint-like in appearance.

False teaching is poison to the soul
The teaching of Christ is sound, whole-
some, healthful. None but Jesus can do
helpless sinners good ; He is the only
Good Physician of the soul.

9. Ye are complete in Christ. As ye
have therefore received Christ Jesus the
Lord, so walk ye in Him : rooted and built
up in Him, and established in the faith, as
ye have been taught, abounding therein
with thanksgiving. v. 6. Strive to be-
come like Christ. That will take all your
time and strength. Busy with this great
work, you will not hanker after false
teachers. One thing is needful.

Soul, wilt thou this one thing find thee?

Seek not 'midst created things ;

What is earthly leave behind thee,

Over nature stretch thy wings.

For where God and man in one are united,

With God's perfect fulness the heart is
delighted,

There, there is the worthiest lot and the
best,

My One and my All, and my Joy and my
Rest.

"I will be good," said little Victoria, when told she had become queen of England, and her good life made England good.

"To be good, to be conventually virtuous, to be respectable and worthy, became notoriously the Victorian ideal or idea," says the rather cynical Dion Clayton Calthrop.

10. Ye are complete in Christ. If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your

mind on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Bengel, the great Lutheran theologian, whom all studious Protestant preachers are studying even today, confessed, "The ground I feel under me is this: that by the power of the Holy Ghost I trust in Jesus as an everlasting High Priest, in whom I have all and abound."

Said Hugh Price Hughes to his wife, "Put on my grave-stone, 'Thou, O Christ, art all I want'."

And we sing,

Thou, O Christ, art all I want;

More than all in Thee I find:

Raise the fallen, cheer the faint,

Heal the sick, and lead the blind.

Just and holy is Thy name,

I am all unrighteousness:

False and full of sin I am,

Thou art full of truth and grace.

We exult with Mrs. Elizabeth Payson
Prentiss —

Complete in Him! O Lord, I flee
Laden with this great thought to Thee;
With tears and smiles contending cry,
Are words like these for such as I?

Complete in Him! no work of mine
Is needed, Lord, to perfect Thine:
Wise Master-builder, let Thy hand
Fashion the fabric Thou hast planned.

Complete in Him! I nothing bring —
Am an imperfect, useless thing;
But human eyes shall joy to see
What God's dear hand shall add to me.

Complete in Him! Oh, longed-for day,
When my poor, sinful heart can say —
Naught in my self, for ruin meet,
In Jesus Christ I stand complete!

The Gospel of the Glory of the Blessed or Happy God

1 Tim. 1: 11-19

I.

Christ Jesus Came

Before He could come, He had to be; and so He says, "Before Abraham was, I am." The eternal, only begotten Son, who was in the bosom of the Father, declares, "I came forth from the Father." John 16: 28; 13: 3; 6: 38, 51; 8: 23, 42, 58.

II.

Christ Jesus Came Into the World

The eternal Son of God came into the world when He became the Son of man, born of the Virgin Mary. He clothed His deity with the flesh of our humanity and lived our common life, tempted in all things as we are, bar sin.

He came into the world, but He was not of the world. He came into the world of sin, and the world would have none of Him, rejected Him, despised Him, scorned Him, spurned Him. The world with its worldliness and carnal mind is enmity against God.

III.

Christ Jesus Came to Save Sinners

What is a sin? Be ye perfect, even as your Father in heaven is perfect. Are you? Then you are imperfect, there is a defect, you are short in your accounts, you have come short of the glory of God.

The wages of sin is death, death temporal and death eternal. Christ tasted death for every man. Christ came to save sinners, to bring salvation from damnation.

Christ came to save sinners from their sins; not only from the punishment of sin and the guilt of sin, but also from

the rule of sin. Let not sin reign in your mortal body. Sin shall not have dominion over you. Rom. 6:12, 14; 7:4, 6; 8:2.

The salvation is from damnation, and unto sanctification. Put off the old man, which is corrupt; at the same time put on the new man, which after God is created in righteousness and true holiness. Eph. 4:22-24; Col. 3:9, 10. The Church is a spiritual gym — "Exercise thyself unto godliness." 1 Tim. 4:7. The spiritual athletics is to make you grow in grace, abound in all graces, abound more and more till you come unto a perfect man, unto the measure of the stature of the fulness of Christ . . . grow up into Him in all things, which is the head, even Christ. Eph. 4:13-15.

Christ Jesus came into the world to save sinners, of whom I am chief; who was before a blasphemer, and a persecutor, and injurious; not fit to be called

an apostle because that I persecuted the church of God. But I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

The sin is forgiven, the memory remains.

Why did God convert Paul. "For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting."

If Christ could save the chief of sinners, He can save any sinner, each and every, all and sundry. It is a faithful, a reliable saying. Paul experienced the Savior, and he recommends that Savior to others suffering from the same sin. And millions have found it a faithful saying, and they sing —

Chief of sinners though I be,
Jesus shed His blood for me;
Died, that I might live on high,
Lived, that I might never die.
Chief of sinners, though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own;
Safe with Him from earthly strife,
He sustains the hidden life."

That faithful saying is worthy of all acceptation, is meant to be accepted by all men, Jew and Gentile, Greek and barbarian, bond and free. All men need Christ, and to all men we offer Christ.

And Christ is worthy of all acceptation, of wholehearted acceptance, acceptance of the whole man.

The learned lawyer Selden said: "I have taken much pains to know everything that was esteemed worth knowing among men; but with all my disquisi-

tions and reading, nothing now remains to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners'; to this I cleave, and herein I find rest."

IV.

Saved Sinners Are to Save Sinners

Christ Jesus saves sinners so that they may preach the gospel of the glory of the blessed or happy God — "which was committed to my trust," says Paul and adds, "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." To be a preacher is a privilege. Send your son to be a preacher.

Paul preached the gospel till his death, and arranged to have it preached after his death; he trained Timothy for the work.

"This charge I commit unto thee, son Timothy, that thou mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

Charles Kingsley wrote a few hours before his ordination: "Oh! my soul, my body, my intellect, my very love, I dedicate you all to God! And not mine only . . . but to be an example and an instrument of holiness before the Lord for ever, to dwell in His courts, to purge His temple, to feed His sheep, to carry the lambs and bear them to that foster-mother whose love never fails, whose eye never sleeps, the Bride of God, the Church of Christ."

All of you have been called to show forth the excellent virtues of the Savior. Every member a missionary! Louis Harms turned his whole congregation into the active Hermannsburg Missionary Society.

V.

**Christ Jesus Saves Sinners to the
Glory of God**

“Unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.”

One Mind in Two Persons

Phil. 2, 5-11

I.

The Mind of Christ

1. Christ was in the form of God, true God, very God of very God, begotten, not made, being of one substance, or essence, with the Father.

Yet He counted it not a prize to be on an equality with God. It was His perfect privilege to remain on His throne of glory in heaven, yet He did not selfishly

grasp and snatch and clutch and clasp that glory as a miser greedily clings to his god of gold with his hungry hands; He willingly and cheerfully and lovingly gave up all His personal privileges.

Christ emptied Himself, not of His divine nature, but of His divine glory and majesty. He was made in the likeness of men, flesh of our flesh, and bone of our bone, our brother in the flesh, tempted in all things as we are, sin only excepted.

Being found in fashion as a man, He took the form of a slave and humbled Himself, becoming obedient even unto death, yea, the death of the cross.

There is the incarnation and the crucifixion. The King traveled incognito; the Lord of life disguised as a dying slave on the cross.

Truly, that is the state of humiliation. From the highest heights of divinity to the lowest depths of humanity. He could not go beyond that limit.

Cursed is every one that hangeth on the tree. Christ became a curse for us to redeem us from the curse of the law. He who knew no sin became sin for us, that we sinners might be made the righteousness of God in Him. He loved me and gave Himself for me.

“He held the highest place above,
Adored by sons of flame,
Yet such His self-denying love,
He laid aside His crown and came
To seek the lost, at any cost
Of heavenly rank, and earthly fame,
He sought *me* — blessed be His name.”

2. The Reward. Christ humbled Himself, “wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

There is the whole Christ. He was the happy God from all eternity, then He left His realm of heavenly happiness and was born of the Virgin Mary and tabernacled with us men for a while, suffered and was crucified as the Savior of mankind, and then He went back to His native home in heaven to rule in majesty to all eternity.

II.

The Mind of the Christian

1. "Have this mind in you." Christ is my Friend, the other half of my soul, and His mind rules both of us; Christ liveth in me.

Two souls with but a single thought,
Two hearts that beat as one.

If this mind of Christ is in me, how can I be jealous, envious, captious, censorious, contentious, contemptuous, suspicious, ambitious, malicious, rivalrous, cantankerous? The mind of Christ, the

mind of humility, makes all that impossible, utterly impossible.

Mind not high things, but condescend to men of low estate, and weep with them that weep. Rom. 12, 16. 15; Jer. 45, 5.

Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible. Heb. 11, 24-27.

Paul had the most glorious prospect of a prosperous life, "But what things were gain to me, those I counted loss for the Christ. Yea, doubtless, and I count all things for loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3, 7-9.

Peter and Andrew and John and James left all and followed Christ.

Matthew left his paying government position and followed Christ.

Peter the Great doffed his royal robes, left his throne in Russia, donned the jeans of a laborer and learned to build ships in Holland, in order to lift his barbarous people.

The great Earl of Shaftesbury left the society of royalty and gave his life to the poor push-cart men of London and is known to fame as the Coster Earl.

Premier Baldwin was the real ruler of the British empire, but his son left the party of the aristocrats and joined the Labor Party, giving his life for the betterment of the poor.

Mr. Mosely is the grandson of Levi Leiter of Chicago and the son of Lord Curzon, Viceroy of India, but he left the aristocrats and gives his life to better the lot of the laborers.

The physician and the nurse spend their laborious lives among the sick.

The teacher spends his gifts among the ignorant.

John Howard spent his life to improve prison conditions, and his title is "The Prison Angel."

The missionary spends his life among the Indians, Negroes, Chinese, Hindus. George Mueller of Bristol gave his life to the orphans.

Oberlin went down into the Steintal to lift up the degraded people. Damien went to Molokai to give his life to the lepers. "Let this mind be in you."

2. The Reward. Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven. He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted. Matt. 18, 4; 23, 11. 12. All of you be

subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5, 5. 6; Jas. 4, 6. 10; Is. 55, 15.

The Mystery of Godliness

1 Tim. 3, 16

Without controversy great is the mystery of science, life is manifested in the flesh. What is mind? No matter.

What is matter? Never mind. Thus the scientists wisely and wittily admit their ignorance. So also as to the question, Whence the union of life and matter? This is also the finger of God. "We do not know, and we shall not know."

Without controversy, it is agreed, great is the mystery of godliness, the union of God and man.

Governor Pliny of Bithynia wrote Emperor Trajan the Christians in their meetings at daybreak sang antiphonally hymns to Christ as God. It may be Paul quotes such hymn in his majestic doxology. He begins with "God" or "Who." Who's "Who?" None other than Christ, who is God.

I.

Christ Was Manifested In the Flesh

God made Himself known in the work of creation, His eternal power and Godhead. Rom. 1, 19. 20. God made Himself known in conscience, bearing witness to the law written in the heart, and the thoughts accusing or excusing one another. Rom. 2, 14-16. The heavens above and conscience within made the philosopher Kant accept God.

God made Himself known in History, punishing nations for their sins; Israel for instance.

God made Himself known most clearly in the flesh, when He became man. Christ veiled His eternal divinity in the flesh of our humanity and stepped down from behind the heavenly curtain upon our earth as our brother, flesh of our flesh and bone of our bones. Ere this no one hath seen God at any time, now he that hath seen Christ hath seen the Father. Men saw Him, heard Him, ate with Him, walked and talked with Him.

II.

Christ Was Justified In the Spirit

Coming as a common man, Christ yet claimed to be God. "I and the Father are one."

For this claim the Jews crossed Him as a blasphemer.

Manifested in the flesh, Christ was justified in the Spirit. By His divine nature He proved Himself to be what He claimed to be. He justified Himself by His miracles, which He did in the Spirit, by His divine power. Matt. 12, 28; John 10, 37. 38.

Made of the seed of David according to the flesh, He was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead. Rom. 1, 3. 4. He justified His claim by sending the Holy Ghost on Pentecost as He had promised. Acts 2:33; 5:31, 32.

Jesus boldly challenged the world, "Which of you convicteth me of sin?" And He triumphantly said, "The prince of this world cometh, and hath nothing in me." John 8, 46; 14:30; 12:31. After examining Christ repeatedly, Pilate gave his verdict officially and judicially, "I find no fault in Him, no, nor yet

Herod." The hardened Roman centurion that crucified Christ said, "Truly, this was a righteous man, and the Son of God." On the brink of hell Judas preached his farewell sermon, "I have betrayed the innocent blood." Jesus justified His claim to Paul on the road to Damascus, and the great persecutor became the great preacher.

The Christian Church throughout the world for nineteen centuries justified the claim of Christ to Godhead, and it will do so to the day of Judgment.

Again, God sent forth His Son, made under the Law, to bear our sins. Christ was made sin for us, He became a curse for us, He was delivered to death for our offenses.

But He could not be holden of death; by His divine nature He loosed the pains of death, rose again, and thus justified Himself in the Spirit. And He was raised for our justification. Gal. 4, 4. 5;

2 Cor. 5, 21; 1 Pet. 2, 24; Rom. 4, 25; Acts 2, 24.

III.

Christ Was Seen of Angels

In the Old Testament even the seraphim with twain wings covered their faces abashed before the brightness of the glory of God. Is. 6:2. When God was manifested in the flesh for our salvation, the angels stood on tip-toe craning their necks and trying to peer into the depths of that great mystery. 1 Pet. 1, 12. Angels were present at His birth, after His temptation, in Gethsemane, at His resurrection, at His ascension, and they see the glory of God in the face of Christ Jesus.

IV.

Christ Was Preached Among the Nations

In the Old Testament the Jews were God's chosen people to whom were com-

mitted the oracles of God and the nations were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. The mystery of Christ, which in other ages was not made known unto the sons of men, is now revealed unto His holy apostles and prophets by the Spirit, that the nations should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel. Christ in His body on the cross broke down the middle wall of partition between Jews and Gentiles, and of the two He made one body. Christ's final order is to preach the Gospel in all the world to all nations. Christianity is exclusive, aggressive, conquering until all hail the power of Jesus' name, and crown Him Lord of all.

Today there are not many nations to whom Christ is not preached, or among

whom printed portions of the Gospel have not been spread.

Master Lucas Cranach painted a picture with three things — Luther in the pulpit points the congregation to the Christ on the cross; only this and nothing more. This one thing I do, I preach Christ crucified.

V.

Christ Is Believed On In the World

What a glorious victory over a whole hostile world!

We are quite worldly wise and know what the world wants. The Jews require a sign, and the Greeks seek after wisdom. But we also know what we want. We will not give the world what it seeks, but what it needs. We preach Christ crucified.

Again, we are not living in a fool's paradise. We know quite well, and know it beforehand, Christ crucified is to the

Jews a stumbling block and to the Greeks foolishness.

If that is true, shall we lose heart and quit? "Quit you like men." 1 Cor. 16, 13. We see the towering odds against us, but we go up against them and make our converts from both Jews and Gentiles, Greeks and barbarians, by preaching the Gospel of Christ, the power of God and the wisdom of God. 1 Cor. 1, 22-31; Rom. 1, 14. 16; 2, 9. 10.

The wise men of the East came to worship Christ, and the very greatest of the wisemen of the West worship Christ.

Already in His time the Jews said, "This man doeth many miracles. If we let Him thus alone, all men will believe on Him. . . . Behold, the world is gone after Him." John 11, 48; 12, 19. Soon after the enraged Thessalonians cried out, "These that have turned the world upside down are come hither also." Acts 17, 6; Col. 1, 6. 23. Yes, Christ has turned the

heathen world upside down. At the Reformation Christ with His gospel through Luther again turned the world upside down.

Today our missionaries are turning the heathen world upside down.

VI.

Christ Is Received Up In Glory

At His glorious ascension Christ was received into glory, He sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

There He is preparing a place for us, that where He is, His servants also shall be. We, too, shall be received up in glory and be in the kingdom of glory for ever and ever.

Great is the mystery of godliness, and it is to bring forth a life of great godliness. Seeing all these glorious facts are the truth of God, what manner of persons

ought ye to be in all holy conversation and godliness, looking for the coming of the day of God, and looking for new heavens and a new earth, wherein dwelleth righteousness? Be diligent that ye may be found of Him in peace, without spot and blameless. 2 Pet. 3, 10-14.

The Two Partakers

Heb. 2: 14; 3: 14; 2 Pet. 1: 4

I.

Christ

became a partaker of flesh and blood, because we are partakers of flesh and blood. He became a real human being, our Elder Brother, in all things like us, sharing all our human weaknesses, bar sin.

What for? That He might be able to die. We are born to live, He was born to die. And He knew it. He set His face toward Jerusalem in order to fulfil what

the prophets had foretold. Peter rebuked Him for that, and He fiercely cast Peter aside with fearful words, "Get thee behind me, Satan!" And he bravely walked up to His cross on Calvary.

What for? That through death He might destroy him that hath the power of death, that is, the devil.

His death seemed a dismal disaster, and His followers were filled with fear. The Lord had smitten the Shepherd, and the sheep were scattered. And yet the seeming defeat was really a glorious victory. By His death He destroyed the works of the devil.

What for? That He might deliver them who through fear of death were all their lifetime subject to bondage. The slaves were all their life in the prison of the fear of death; by His death He set them free.

How? By making reconciliation for the sins of the people. God is angry with

the sinner every day. We were by nature the children of wrath. And the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. 1:18. By His death Christ paid the penalty, made satisfaction for our sins, reconciled the Judge, made peace between God and man. The Prince of Peace gives us the peace of God which passeth all understanding, and which shall keep our hearts and minds through Jesus Christ. Phil. 4:7-9.

II.

The Christian

is a partaker of Christ. Christ became a partaker of human nature, that the Christian might become a partaker of the divine nature. The Son of God became the Son of man, that the sons of men might become the sons of God.

We become partakers of the divine nature, partakers of the Holy Ghost,

through the exceeding great and precious promises of God. When God makes a promise He keeps His promise. We become partakers of God's promise in Christ through the Gospel, which is the power of God unto salvation. The Word of God is the living seed planted in the heart which brings forth the divine life. Again, the Word of God is the divine food which feeds the divine life and makes it grow. Christians are weak when they do not nourish their souls on this Word of God. Therefore let us hear the Gospel, and let others hear the Gospel through our missionaries. Hear and let hear, that is the whole of church work. Eph. 3:6-8; Heb. 6:4; 1 Pet. 1:23; 2:2.

The Christians are partakers of Christ's body and blood. 1 Cor. 10:17. And that divine food feeds the divine life.

And if we are partakers of the Lord's table, we cannot be partakers of the

devils' table. 1 Cor. 10:21. We naturally come out from among them and are separate.

We must flee the sinful world as Lot fled Sodom and Gomorrah. We cannot escape the world locally, but we must escape the corruption that is in the world through lust. We escape the world by casting the worldly lusts out of the heart. As Christ moves into the heart, the old tenant is forced out.

Holy brethren, remember we are partakers of the heavenly calling, a call from heaven to a heavenly life on earth — to be faithful, as Moses was faithful as a servant, nay, to be faithful as Christ was faithful as a son. Heb. 3:1-6.

The Father made His Son, the Captain of our salvation, perfect through suffering, we are made partakers of God's chastenings, for our profit, that we might be partakers of His holiness. Heb. 2:10; 12:8-10. A real father corrects his son

to make a man of him; our heavenly Father corrects His son to make a man of God of him.

God is love, and a partaker of the divine nature will do works of love. Faith worketh by love. We may get wealth, office, honors, but unless we get love, we get nothing lasting. Our works of love are the only asbestos things to follow us through the world fire into heaven.

Being partakers of Christ, we are of course partakers of Christ's sufferings, partakers of the afflictions of the Gospel. If we suffer as Christians, let us rejoice and be glad with exceeding joy and glorify God on this behalf, for we shall be partakers of the inheritance of the saints in light. If we are partakers of Christ's sufferings, we shall also be partakers of Christ's glory. 1 Pet. 4:13; 5:1; 2 Cor. 1:7; 2 Tim. 1:8; Col. 1:12; Rom. 8:17, 18.

Our High Priest

Heb. 9

I.

Our High Priest Appeared

now once in the end of the world, v. 26, when He came from heaven and appeared in the world, born of the Virgin Mary.

II.

What For?

To put away sin. v. 26.

Sin separates man from God. Christ came to put away sin and thus fit man to appear in the presence of the Holy and Living God.

III.

How?

By the sacrifice of Himself. v. 26.

The Old Testament high priest went into the Holy of holies with the blood of

goats and lambs, which he offered for himself, and then for the errors of his people. This was a figure for the time then present until the time of reformation. But Christ being come an High Priest of good things to come, not by the blood of goats and calves, but by His own blood entered in once into the holy place, having obtained eternal redemption for us. We needed a better sacrifice than these, and we have it by the sacrifice of Himself, for without shedding of blood is no remission. 9:7-12, 22, 26.

Not all the blood of beasts
On Jewish altar slain
Could give the guilty conscience peace
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

IV.

Satisfactory?

The Old Testament high priest had to enter the Holy of Holies every year on the great day of Atonement; not so our New Testament High Priest. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself. He appeared once, entered in once, and obtained an eternal redemption, valid for all time. It does not have to be done over and over again in the unbloody sacrifice of the mass. 7: 26, 27; 9: 12, 25. 26.

V.

For Whom?

Christ was once offered to bear the sins of many — of the many, of all. v. 28.

VI.

For What Purpose?

1. Holiness.

When the Jew had touched anything dead, he was "unclean" and quarantined, he could not mingle with men in the temple. When the blood of bulls and goats and the ashes of a heifer were sprinkled on him, he was "clean," and he could go into the temple. How much more shall the blood of Christ, who through the eternal spirit of His divine nature offered Himself willingly and without spot of sin to God, purge your conscience from dead works to serve the living God? 9:13, 14.

Note the "from — to," from sin to service. We get forgiveness of sin in order to give a living service; you can not get the one without giving the other. Because Christ has now made you a living son, you will give a living service to the living God. Your service will be living;

not a dead form. Your service will be living through your whole life at all times and in all places; not now and then, here and there, "Whatsoever ye do, do *all* to the glory of God."

2. Eternal Inheritance.

For this cause He is the mediator of a New Testament, that a death having taken place for the redemption of the transgressions that were under the first testament, the Law, they that have been called may receive the promise of the eternal inheritance. 9:15.

VII.

Our High Priest Prays For Us

Christ entered into heaven itself, now to appear in the presence of God for us. He is able to save to the uttermost them that draw near unto God, seeing He ever liveth to make intercession for them. 9:24; 7:25.

VIII.

**Our High Priest Shall Appear to
Receive Us**

It is appointed unto men once to die, but after this the Judgment. v. 29.

Judgment! That has a dreadful sound. Yes, for others; not for the Christians. To them that look for Him shall He appear the second time without sin unto salvation. v. 28.

The first time He came with sin — loaded down with the sin of the world. He bore our sin, He purged our sin, He put away sin, and thus He won our salvation. The second time He shall come without sin to rejoice our souls with the full and complete salvation in heaven for evermore.

Thanks be to God for our High Priest!

We pray with Christopher Wordsworth —

“O Great Redeemer! God and Man,
Victim and Priest in one;
Thou entering Heaven with Thine own
Blood,
Didst once for all atone;
Thou hast removed the awful cloud,
Which once the oracle did shroud.

Now a bright Rainbow o’er the Throne
Sheds lustre from above,
Where showers of Judgment mildly shine,
Gilded by beams of Love;
Thy Blood, O Lamb of God, is there,
Pleading for us with ceaseless Prayer.

Cleansed by that Blood, we now ap-
proach

Boldly the Throne of Grace:
O may we, following the Lamb,
Come to that Holy Place;
Lord, who for us didst deign to bleed,
Be Thou our Help in time of need.”

57

Dallmann, William

God's great gift.

DATE _____

ISSUED TO

OCT 28 1957

JUL 10 1963

24067

BT
201
•D1

